

WORKSHOP ON WOMEN'S LEADERSHIP
IN THE METHODIST CHURCH OF CENTRAL REGION IN MOZAMBIQUE

A Professional Project

presented to

the Faculty of

Claremont School of Theology

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Ministry

by

IN SUN LEE

May 2017



This professional project completed by

IN SUN LEE

has been presented to and accepted by the
faculty of Claremont School of Theology in
partial fulfillment of the requirements of the

DOCTOR OF MINISTRY

Faculty Committee

Dr. Sheryl Kujawa-Holbrook, Chairperson

Dr. Christine J. Hong

Dean of the Faculty

Dr. Sheryl Kujawa-Holbrook

May 2017

ABSTRACT

WORKSHOP ON WOMEN'S LEADERSHIP IN THE METHODIST CHURCH OF CENTRAL REGION IN MOZAMBIQUE

by
IN SUN LEE

This project addresses complementary relationship between male and female in the church ministry based on my experiences with women in Mozambique. I observed that patriarchal structure and sexism distort a person's personality and values: for instance, internalization about gender roles, devaluation of themselves, and lack of awareness about problem issues. At the same time, this study appeals to cultivate women's self-esteem and identity development from a feminist perspective using Jesus' new relationship with marginalized women to against traditional patriarchal structure.

This study presents a challenge through a workshop designed as a practice people could live as independent and responsible beings for themselves at home, church, and community because women and men, young and old, rich and poor, educated and uneducated are equal before God. This is a series of six week-long about the topic of sexism and identity development.

The curriculum, specifically, focuses on the awareness of women's location in patriarchal structure, studies about feminist perspectives to overcome oppressions, motivates to strive for self-development as autonomous agents, encourages to understand the biblical vision of equality, and challenges to cultivate potential women's leadership.

This work looks at women's empowerment and preparation for leadership, service, and the mission of the Manga Methodist Church in Mozambique.

ACKNOWLEDGMENTS

Through my studies at Claremont School of Theology, I have reflected on my ministry for 20 years since my M.Div. degree. Even though I have served many different churches in different places, the church has been the ground for my life and ministry. I am so blessed, because I learned that life pursuing God's will in the face of challenges is beautiful and I envision future radical church ministry engaged with my communities and daily life. I am grateful for academic stimulation and motivation at Claremont School of Theology to realize my project of creating a workshop on Women's leadership in Mozambique.

I give thanks to Dr. Sheryl Kujawa-Holbrook, my academic advisor, for providing great teaching in multicultural education and encouragement for my studies. Also, I appreciate Dr. Christine J. Hong for providing me inspiration and insights on my location as a Korean woman facing on oppression. I am also grateful to Dr. Lincoln Galloway, Dr. Philip Clayton, Dr. Samuel K. Lee, and Dr. Rosemary R. Ruether for their enthusiastic teaching and helping me to continue my studies at Claremont School of Theology. I thank Dr. Jeffrey Kuan for his strong challenge and support for me to discern my calling from God.

I would like to give credit to Jane and Gordon Douglass for their consistent loving care and prayer during my academic journey. I will never forget Rev. David K. Kim, my spiritual mentor, for his guidance and encouragement. I am full of gratitude for my loving family and friends for their sincere prayer. I especially appreciate my husband, Rev. SunJung Hwang, for his love, faithful partnership, and courage in facing challenges.

Now as I am moving on toward the future ministry that God shows me, I trust in God. He will be with me as before. Thank God. He has done everything for me.

TABLE OF CONTENTS

Chapter 1. Introduction	1
Statement of the Problem	1
The Importance of the Problem	1
Thesis Statement	3
Definition of Terms	3
Work Previously Done in the Field	5
Scope and Limitations	8
Procedure for Integration	8
Chapter Outlines	8
Chapter 2. General Overview about Mozambique	12
A. General Overview	12
1. Geographical and Historical Aspects	12
2. Multicultural Aspect	13
3. Educational and Economic Aspects	14
4. Religious Aspect	16
B. The Situation of Methodist Church of Mozambique.....	17
1. The Need of Leadership Training	17
2. The Need of Change of Personal Life	20
Chapter 3. Women in Mozambique and Feminist Perspectives to Overcome Oppressions.	21
A. Women in Mozambique	21

1. Women in Patriarchal Structure	21
2. Women's Experience in the Family	22
3. Women's Experience in the Church	24
B. Feminist Perspectives to Overcome Oppressions	28
1. Gender Roles from Sexism and Identity-Development	28
2. Internalization verse Self-Esteem	30
Chapter 4. Women in Korea and the Comparison of Mozambique and Korean	
Women	32
A. Introduction	32
B. The Korean Women in Historical Religious Contexts	36
1. Shamanism	37
2. Buddhism	39
3. Confucianism	40
4. Han	42
C. The Korean Women in the Church	43
1. Women's Place in the Church	46
2. Women's Identity in the Church	47
D. Comparison of Mozambique and Korean women	49
1. Similarities between Mozambique and Korean Women	50
a) Patriarchal Structure	50
b) Community-Oriented Culture	51
c) Colonialism and Internalized White Supremacy	53
2. Differences between Mozambique and Korean Women	55

a) Women in Mozambique	55
b) Women in Korea	56
c) Mozambican Women in the Church	58
E. Some Suggestions for Resolving Conflicts	59
Chapter 5. Cultivation for Empowering Women's Leadership	62
A. Pre-Understanding for Leadership Training	62
1. From Textbooks to Textpeople	62
2. Mutual Complementary Relationship	63
3. Trust Relationship in Intercultural Conflict	64
B. The Biblical Concept about Equality	66
C. Women's Leadership	68
D. Narrative Sharing about Partnership	72
E. Six Week-Long Workshop Program	76
1. The Core Value	76
2. Target People and Place to meet	76
3. How to Approach (method)	77
4. Main Frame of Class	77
5. Curriculum	77
Chapter 6. Conclusion & Expectations	80
Appendix – Lesson Plan	84
Bibliography	99

Chapter 1. Introduction

Statement of the Problem

The problem addressed by this project is the need for women who are marginalized by the patriarchal structure of the Methodist Church of central region in Mozambique to develop leadership and find their place in the center.

The Importance of the Problem

For about 20 years I have served many different churches in different places, the Philippines, Korea, and Mozambique. There were lots of differences between the churches in these countries, such as context, educational backgrounds, economic levels, and social concerns. Even though I was in different countries and at different times, the church has been the ground for my life and ministry.

More recently from 2004 to 2014, I served in Mozambique as a missionary, primarily in Sofala and Manica, two provinces that are located in the central region. During my ministry in Mozambique, I focused on leadership training for the church. Even though women are in the majority in our churches, they were not well represented in the class of leadership training. Instead, most women were busy in the kitchen. In Mozambique the patriarchal system is reflected in homes, churches, communities and the broader society. As I worked in the local churches, I began to wrestle with issue of the role of women in the Church.

On the way, I had two compelling stories about women's leadership. Firstly, as I led the Bible study in small groups, I observed many women who had the potential to

become faithful leaders. Many women, however, seemed to consider themselves as outsiders of the Bible study for leadership. They were always busy in the kitchen and busy for their children. Besides that, stereotypical awareness for women's role restricted women within narrow domestic life styles, even in the Church. I felt deep regret that women were not able to develop themselves and were not able to concentrate on their personal life. I thought if women had the chance to learn God's will for them and had the chance to encounter the Holy Spirit, they could live differently.

Secondly, when I came to central region of Mozambique in 2008, I met Augusta who was a member of Manga church. The Manga church is located in the suburbs of the city of Beira, which is a densely populated area and has the advantage of convenient transportation and lots of young people. However, the poor and newly born Manga church had been suffering because it had no appointed leader. Even though there were continual difficulties, Manga church never stopped Sunday services because of the dedication of Augusta. Her faithfulness moved me deeply, and so I appointed her as a leader of Manga church. Sadly, Augusta encountered many objections and challenges due to her gender. For resolving these obstacles, I trained Augusta and supported her for basic theological study. At the same time, Manga church members participated in Bible study. Their thoughts and attitudes were gradually changed. After seven years, she is now a candidate for ordination.

I envision a world where men and women share equal rights and roles. At least, in the church where we embody Jesus' teaching, I desire men and women to serve the church together with the same value before God. Although many women in the church in

Mozambique struggle with desperate poverty, isolated from cultural life, and uneducated, they have pure hearts and great enthusiasm to know and follow Jesus. Therefore, I believe that if women who are currently marginalized are trained and empowered they also may overcome the patriarchal structure and begin to accept and serve in leadership positions within the church.

Thesis Statement

This project undertakes to design a leadership development workshop that will equip and empower young adult women who are potential leaders in their local Methodist churches of central region in Mozambique.

Definition of Terms

Leadership – Leadership means the ability to lead people or organize people and sharing a vision that people are willing to follow and providing concrete strategies. This is ordinary leadership style. Yet, Jesus emphasizes the leaders must be servants and must be slaves of all. Leadership, in this study, is servant leadership that Jesus showed to His disciples.

Identity Development –The identity development is addressed by Erik Erikson. Under the assumption that the individual identity could be developed according to the family history or background, level of education, and motivation through good modeling, this study pursues distorted self-identity within patriarchal and hierarchical structure to move on biblical mature identity which is based on the Gospel.

Colonialism – Colonialism is the acquisition and colonization by a nation of other

territories and their peoples. According to Margaret Kohn, “Colonialism is a practice of domination, which involves the subjugation of one people to another. Colonialism involves political and economic control over a dependent territory.”¹ Colonialism is often criticized as a root of uneven social and economic development worldwide. Post-colonialism is critics and reconsiderations about colonialism which is based on power structure. This study tries to understand power structure and people relationship in the view of post-colonialism.

Empowerment – “Authority or power given to someone to do something. Empowerment is the process of becoming stronger and more confident, especially in controlling one’s life and claiming one’s rights.”² Through internalization of patriarchal values, women embody stereotypes of gender roles. Furthermore, women take on values that they are inferior to men. This study pursues the restoration of women’s values and roles through biblical reinterpretation about gender role and the Jesus’ teaching.

Radical – According to Daniel Izuzquiza, “Radical comes from the Latin word *radix*, which means root.”³ Jesus Christ is the root. While time has passed, society, culture, and values were changed, many things have been added around the root. “As Christians, we need to go back to the roots of our faith, we need to nourish once again the deep experience of being united to Jesus Christ our Lord.”⁴

¹ Margaret Kohn, "Colonialism," *The Stanford Encyclopedia of Philosophy*, Spring 2014 Edition, last modified July 2011, accessed March 24, 2017, <https://plato.stanford.edu/archives/spr2014/entries/colonialism/>.

² Oxford Dictionaries, “Empowerment,” accessed December 1, 2016, <https://en.oxforddictionaries.com/definition/empowerment>.

³ Daniel Izuzquiza, *Rooted in Jesus Christ: Toward a Radical Ecclesiology* (Grand Rapids, MI: Wm. B. Eerdmans, 2009), x.

⁴ Ibid.

Bab-sang Community - The culture of Korean community is called Bab-sang community. Bab-sang means dinner table or eating table. The Korean community considers eating together as an important factor in making good relationship with others. And the highest virtue is hospitality in Korean community. Thus whenever people eat together, people could share their lives, concerns, and stories. Whenever people eat together, people could share tears, laughter, and weariness. Whenever people eat together, people could be familiar. Eating together signifies not only alimentation, but also consideration and hospitality for others. In contrast to western style: firstly, make friendship, later eat together, Korean community opens to people their eating table first.

Work Previously Done in the Field

For the understanding of mission in context, Peter Falk's book, *The Growth of the Church in Africa* (1979) is a precious resource. Falk explains how African Christianity settled in their community, and Christian teachings influenced on life and culture in Mozambique. Falk says "indigenous churches grew out of the missionary efforts."⁵ The proclamation of the Gospel contributed not only church plantings but also social and cultural transformation.

Africa's leading woman theologian, Mercy Amba Oduyoye in her book, *Hearing and Knowing* (1989), examines the issues of feminism, women's experience in Africa, and women's experience in church. She suggests "the responsibility for healing about

⁵ Peter Falk, *The Growth of the Church in Africa* (Grand Rapids, MI: Zondervan, 1979), 24.

brokenness falls on men and women.”⁶ For studying women’s leadership in Mozambique, Oduyoye’s insights and suggestions are the bases for theological perspectives of this project. Oduyoye points out, “Feminism emphasizes the wholeness of the community as made up of male and female beings. Feminism stands for openness, creativity, and dynamic human relationships.”⁷ Oduyoye helps people to understand that the primary concerns of women in Africa are the wholeness of the community and relationships. This recognition enhances the possibility of women’s leadership in Mozambique.

Women in Mozambique are patriarchal victims. At the same time, women embody stereotypes of gender roles through internalization of patriarchal values. Namsoon Kang in her book, *Feminist Theology* (2002), points out “Those who were born, educated, and grew up in patriarchal society became subjected to domination by a powerful value system and internalized those values.”⁸ Depersonalization of women in Mozambique made women entrapped at home by domestic labors and sexual needs. As a result of this, women exist as voiceless and invisible beings in family, church, and community. Rosemary Radford Ruether in her book, *Sexism and God-Talk* (1983), explains “Sexism creates violation to women’s bodily integrity, humanity, and capacity for full selfhood. Therefore, for the authenticity of women, women should be enhanced self-development, intellectual development, and leadership capacities.”⁹ Through the study of feminist perspectives about sexism, women should suggest alternatives as autonomous agents.

⁶ Mercy Amba Oduyoye, *Hearing and Knowing: Theological Reflections on Christianity in Africa* (Eugene: Orbis Books, 1989), 135.

⁷ Ibid., 121.

⁸ Namsoon Kang, *페미니스트 신학: 여성, 영성, 생명* [Feminist Theology: Gender, Spirituality, Life] (Seoul: Institute of Korea Theology, 2002), 335.

⁹ Rosemary Radford Ruether, *Sexism and God-Talk* (Boston: Beacon Press, 1983), 178.

Women leaders are those who enhance spiritual life in their local churches. Letty M. Russell in her book, *Church in the Round* (1993), describes “a community of faith and struggle working to anticipate God’s New Creation by becoming partners with those who are at the margins of church and society.”¹⁰ Church, as the metaphor of round table, is connected and is opened to everyone. The important values are hospitality and sharing. Russell emphasizes feminist styles of leadership for shifting of church paradigm. Feminist style of leadership includes partnership that shares power and authority with others. Joan Campbell in her book, *Women and Church*, describes “the style of women’s leadership as relational, connectional, flexible, intimate, and passionate.”¹¹ Partnership without hierarchy and connectional relationship without patriarchy are effective to reconstruct and to grow church community.

In Luke 4:18, Christ’s own definition of his mission is to liberate the captives and let the oppressed go free. Therefore, the aim of mission to be pursued is transformation and challenge of people in daily life based on the Gospel. By using Lettie Stuart’s article, Kenneth Y. Best in his book, *African Challenge* (1975), states, “The Gospel helps Africans to come out of the traditional stereotype of believing. The status of women in African churches shows the discrimination and injustice for women even in the church. Church should focus on education for challenge and transformation.”¹² A Six week-long workshop program is designed to help women in Mozambique to be transformed in daily life and empowered as women leaders.

¹⁰ Letty M. Russell, *Church in the Round: Feminist Interpretation of the Church* (Louisville: John Knox Press, 1993), 12.

¹¹ Ibid., 67.

¹² Kenneth Y. Best, ed., *African Challenge* (Nairobi: Transafrica Publishers, 1975), viii.

Scope and Limitation

This work is designed as a project at Claremont School of Theology, in California, USA for the Mozambican context. Because of financial difficulties and distance, it is not easy for me to visit to Mozambique for my research. Therefore I will process this research project with theoretical approach of works previously done in the field of women's leadership and design the workshop programs to empower women's leadership based on my mission experiences in Mozambique.

Procedure for Integration

This work looks at women's empowerment and preparation for leadership, service, and the mission of the Manga Methodist Church in Mozambique. I will use library research to research and address those issues that pertain to women's empowerment and mission. For the practical part of this project, I will design a workshop aimed at empowering women's leadership. The workshop curriculum will be discussed with CST faculty who has worked in the area of education, leadership, and empowerment for women. The workshop will be aimed at a group of women who are from twenty years old to thirty years old and active members in the Manga Methodist Church. They will meet on Saturdays morning, ten to eleven thirty for six weeks in the Manga Methodist Church.

Chapter Outlines

Chapter 1 Introduction

This chapter deals with statement of the problem, the importance of the problem, thesis statement, work previously done in the field, scope and limitations, procedure for integration, and chapter outlines.

Chapter 2 General Overview about Mozambique

This chapter addresses the general background of Mozambique and will examine the geographical, historical, multicultural, educational, economic, and religious dimensions of life in Mozambique. This chapter also explains new planting of Methodist Church of Mozambique under the name of Korea Mission (Missão da Coreia) and emergent needs of leadership training and the change of personal life.

Chapter 3 Women in Mozambique and Feminist Perspectives to Overcome Oppressions

This chapter examines the role and status of women in Mozambique in the patriarchal structure for a long time. Women's experiences in the family and in the church will help to understand about the reality of women in Mozambican families and the status of women in Mozambican churches.

This chapter also will discuss from feminist perspectives how to overcome oppressions. All kinds of oppressions like sexism, gender, racism, and classism in hierarchical and patriarchal structure are based in power. How can women in Mozambique deal with these oppressions through feminist perspectives? This chapter will study gender roles from sexism and identity-development, internalization, and self-esteem.

Chapter 4. Women in Korea and the Comparison between Mozambique and Korean

Women

This chapter addresses the spiritual background of Korean women in historical religious contexts: Shamanism, Buddhism, Confucianism, and Han and examines Korean women's place and identity in the church. Furthermore, this chapter will discuss similarities and differences between Mozambique and Korean women through the comparison of both women. This chapter explores what tension is through differences and how they can be connected through similarities. And this chapter offers some suggestions for resolving conflicts.

Chapter 5. Cultivation for Empowering Women's Leadership

This chapter examines pre-understanding for leadership training through moving from textbooks to textpeople, mutual complementary relationship, and trust relationship in intercultural conflict.

Continually, this chapter deals with the Biblical concept about equality. Jesus as liberator broke the shackles of sexism, gender, racism, and classism against patriarchal privilege and hierarchical relations for equality and justice. Based on the biblical view, this chapter examines women's leadership. Also this chapter introduces partnership through narrative sharing of ministerial experience and how to practice partnership in the ministry.

Furthermore, this chapter offers a six week-long workshop program for empowering women's leadership. The workshop program includes the core value, context

of target people, place to meet, methodology, and main frame of class. This chapter shows a curriculum as a guide for educational training programs to stimulate and enhance potential women's leadership in future.

Chapter 6 Conclusion & Expectations

This chapter presents the summary, conclusion, and expectations.

Chapter 2. General Overview about Mozambique

A. General Overview

1. Geographical and Historical Aspects

Mozambique is located in southern Africa. With a total surface of some 800,000 square kilometers, it is the gateway to six inland countries: Tanzania, Swaziland, South Africa, Malawi, Zimbabwe and Zambia. From south to north the climate is subtropical to tropical. The official language is Portuguese but there are sixteen main languages excluding dialects. English and French are taught at secondary schools. The predominant religions are African traditional, Christianity, Islam and Hindu. According to Anastácio D. L. Chembeze, “Mozambique has a population of approximately 20 million people and an administrative division of eleven provinces, including Maputo City, the capital. Its economy is based on natural resources, which include hydroelectric energy, gas, coal, minerals, timber, vast farming land and fisheries. Main exports are prawns, cotton, cashews, sugar, tea and copra; the currency is metical. It is one of the poorest countries in the world and is largely dependent on foreign aid from donor countries and international financial organizations. Life expectancy is forty-two years due to the impact of HIV/AIDS and malaria.”¹³

Anastácio D. L. Chembeze reports, “Mozambique attained its independence in 1975 after ten years of a brutal liberation struggle. The liberation movement Frente de

¹³ Anastácio D. L. Chembeze, “The United Methodist Church in Mozambique: 120 Years of Celebration,” in *Glorious Witnesses for Africa*, ed. Lowell A. Gess (Alexandria, MN: Spectrum Marketing Services, 2011), 41.

Libertação de Moçambique (Mozambique Liberation Front – FRELIMO) was under the leadership of Dr. Eduardo Chivambo Mondlane. The birth of FRELIMO in 1962 marked a new beginning in the history of the country and a single-party socialist system of governance. The movement advocated for a free and self-governing society whose goal and direction would be determined by its people. FRELIMO instituted health and education reforms. Many of those who disagreed with the new direction taken in Mozambique formed the Mozambique National Resistance Movement (RENAMO: Resistência Nacional Moçambique). A year after independence, the country was confronted with a civil war that lasted for sixteen years, resulting in many deaths and the destruction of infrastructure and the entire economy, uprooting people to different places including neighboring countries.”¹⁴ Even though there were the colonial period over four centuries and the tragic civil war, central political dominance of FRELIMO and democratic regime were based on activation of economic development.

2. Multicultural Aspect

Mozambique is composed of various tribes, more than thirty-eight tribes. Each tribe has unique language, culture, and tradition. Due to brutal civil war for sixteen years (from 1976 to 1992), uprooted people had to settle in different places. Portuguese, the official language, is taught at elementary school. It means people who don't attend at elementary school are not able to speak Portuguese. People speak mother's dialect and have to learn regional dialect where they live. People should adjust not only language but

¹⁴ Ibid.

also life style, food style, and tradition. In the process to adjust, people would experience cross-cultural conflicts along the way. Venashri Pillay explains “if we imagine the picture of culture, it will be an underground river.”¹⁵ “The river provides the grounds that people can live and relationships connecting us to others in the groups to which we belong.”¹⁶

The river connects with life, rebuilding ideas, attitudes, and behaviors. These are essential sources for communication with others. As the river deepens and widens and changes the way it flows, cultures continuously change paths and develop through stimulation and communication. “If culture is a river, people should use new lenses to treat cultures.”¹⁷

There will be conflicts because of different cultural understandings. Communication and relationships will be the key to resolve conflicts. People live at cultural boundaries.

Therefore people should consider diversity and differences due to cultures instead of insisting on their specific, dominant culture. Mozambican people still have multicultural conflicts, yet people try to live together through mutual communication and understandings.

3. Educational and Economic Aspects

According to report of education encyclopedia, “During the more than 400 years of nominal and actual colonization, Mozambique was seen primarily as a source of trade with Europe and of cheap labor for the European plantations, the construction of ports and roads in Mozambique, and the mines in South Africa. The Portuguese colonial powers had no interest in educating the Mozambican indigenous population beyond their

¹⁵ Michelle Lebaron and Venashri Pillay, *Conflict Across Cultures* (Boston: Intercultural Press, 2006), 25.

¹⁶ Ibid., 26.

¹⁷ Ibid., 31.

usefulness to the needs identified by the authorities. Consequently, little effort was made to provide meaningful education.”¹⁸ After the forming of FRELIMO, the launching of the armed struggle for national independence, and the change in the Portuguese economy, educational policies came under review. FRELIMO declared that education was a right for all people and that all education should serve and defend the interests of the majority, the workers and peasants, those who had been most disadvantaged by the discrimination of the previous centuries. Despite its association with the oppression of the colonizers, and because of its potential to unite a diverse population, Portuguese became the language of the liberation struggle. The actions of RENAMO led to a sixteen-year civil war that killed millions and destroyed fifty percent of the primary schools in the rural areas and several teacher-training centers. Since the Peace Accord signed in 1992, specific rehabilitation and restructuring programs attempt to make education more available at all levels.

“Mozambique remains one of the world’s economically poorest countries. There is mass illiteracy in a primarily agricultural economy based on farming. In a country of 16 million people where 11 million live below the poverty line and 10 million people do not have adequate drinking water, the education sector can only be revived with the recovery of the agricultural sector, as well as with investment in the country and in the infrastructure. Children’s rights and welfare are a priority of the Mozambican government, however, many children are in trouble. Although more than 1,000 new primary schools

¹⁸ Education Encyclopedia, “Mozambique-History & Background,” StateUniversity, accessed November 2, 2015, <ahref=<http://education.stateuniversity.com/pages/1027/Mozambique-HISTORY-BACKGROUND.html>>Mozambique-History Background.

were opened during 1999, they were overcrowded and often parents had to bribe teachers so that their children could be given a place in school. The 1997 census estimated that 50 percent of children aged 6 through 10 are in primary school, and only a fraction of these go on to secondary school. Girls have less access to education than boys above the primary level, and about 76 percent of females over 15 years of age are illiterate. Outside the main cities, secondary schools are fewer and where boarding is required for attendance, the number of female students drops significantly.”¹⁹

The educational system of Mozambique is Primary Education (seven years), Secondary Education (three years), and Higher Education (four years). Although primary education is compulsory and free, the national educational system is not yet capable of absorbing all who should be attending primary education (grades one through seven).

4. Religious Aspect

“According to the most recent census conducted by the National Institute of Statistics in 2007, 56.1% of the population of Mozambique was Christian, 17.9% were Muslim (mainly Sunni), 18.7% had no religion, and 7.3% adhered to other beliefs.”²⁰ Religious communities are dispersed throughout the country. The Northern provinces are predominantly Muslim, particularly along the coastal strip, but some areas of the northern interior have a stronger concentration of Protestant or Catholic communities. Protestants and Catholics are generally more numerous in the southern and central regions, but Muslim minority populations are also present in the southern and central regions. Foreign

¹⁹ Ibid.

²⁰ Wikipedia, “Mozambique,” last modified on March 28, 2017, accessed March 28, 2017, <https://en.wikipedia.org/wiki/Mozambique#Religion>.

missionary groups operate freely in the country. The Constitution provides for freedom of religion, and the Government generally respects this right in practice.

B. The Situation of Methodist Church of Mozambique

In 1997 a family of Korean Methodist missionaries came to Mozambique. During the first term (from 1997 to 2002), a mission was registered at the National Directorate of Religious Affairs under the name of Korea Mission (Missão da Coreia). From 2003, the first Korean missionary planted churches were based in Maputo, capital city, toward central and north region through active Evangelism Crusade. Those who were converted organized a small group for worship service, and a more passionate person became a leader of the small group.

A small church was created in this process: Evangelism Crusade, Conversion, and Organization of a small group. In 2004 there were 10 churches in the southern region (three provinces: Maputo, Inhambane and Gaza), and there were 9 churches in the central region (two provinces: Sofala and Manica). The expansion of churches within the short term was a successful result of the progressive Evangelism Crusade. At the same time, the expansion of churches showed some significant needs to improve for churches. In my observation, there were two emergent needs for the new-born Methodist Church of Mozambique.

1. The Need of Leadership Training

From 2004 to 2014, I was in Mozambique as a missionary of the Korean Mission (Missão da Coreia) that had already planted some churches in different regions. When I

arrived in central region, two provinces of Sofala and Manica, there were nine churches led by lay leaders who received Jesus as a personal Savior and had enthusiasm for spiritual life, but they had not yet gotten biblical and spiritual training. Actually, lay leaders didn't know how to lead worship services and how to pray. Even the Bible was rare, only one copy among the nine churches. According to my observations about nine churches, I decided to focus on leadership training for church ministry.

About the task of leadership training, Zaccheus R. Mahabane explains, "it is not only the preaching of the gospel and the winning of converts to Christianity, but also teach the people to understand and interpret themselves, and to understand God as revealed in Jesus Christ, and to interpret him in the light of both their past and present."²¹ The purpose of leadership training is to pursue a change of personal life through the embodiment of Jesus' love and a confidence about personal spiritual calling under the guidance of a teacher, fellowship, exchange of Christian experience, prayer, spiritual nurture, and mutual edification.

Generally, there existed the conflicts of multicultural relationships, among lay leaders and me, and among lay leaders who came from different tribes. Venashri Pillay says, "No person is culture free, people are ultimately multicultural beings. We undergo continual change and our identities are always becoming. Therefore cultural understanding begins with each of us committing to a process of increasing self-awareness, curious observation, ongoing reflection, and dialogue with others."²² In

²¹ Milton Stauffer, *Thinking with Africa* (New York: The Missionary Education Movement of the United States and Canada, 1927), 139.

²² Lebaron and Pillay, *Conflict Across Cultures*, 54-55.

awareness of Pillay's idea, my main concern was this: as a teacher to facilitate lay leaders, where should I begin a teaching process in a multicultural context, such as different tribes, different languages, different understandings and different desires to learn. On the assumption that lay leaders could learn leadership training in multicultural relationships, firstly, lay leaders share their cultural background by story-telling. Secondly, a teacher gives a space to lay leaders to share their desires to learn. And thirdly, lay leaders have confidence in their callings as spiritual leaders through the biblical understanding.

Most of new-born Methodist churches of Mozambique encountered the same difficulty. Each church had a lay leader who had never been trained, just had a pure heart and passion. There was no ordained clergy in new-born churches. Even though Sunday services regularly were continued, the order of service was not organized. Leaders led services in their familiar styles according to their experiences. When I arrived at central region in 2005, I found one Bible among nine churches.

The problem came from the difference between the expectations of congregations and the realities of lay leaders. About the task of the ordained clergy, George W. Webber says, "firstly, to preach the true and lively word of God, with power and faithfulness as God gives it to him, secondly, to lead the sacramental life of the congregation, and third, to release, train, and direct the gifts of the Holy Spirit, which by God's grace have been poured into the common life of the congregation."²³ I considered the two tasks of leadership training and changes of personal life were the priority project for settlement and development of the new-born Methodist Churches of Mozambique.

²³ George W. Webber, *God's Colony in Man's World* (New York: Abingdon Press, 1960), 132.

2. The Need of Change of Personal Life

Even though leaders take leadership training and earn the knowledge of the Bible, if leaders' personal lives would not change, leadership training would be worthless. Some people pretend to be faithful just inside of churches. People should develop their personalities based on Jesus' teaching that ought to be shown in a positive and practical way. Therefore, during leadership training, people learn, practice, and evaluate about improvement of attitude to care of the family, manner of speech, and manner of behavior. In fact, without personal awareness and effort on the basis of biblical knowledge, the change of personal life is impossible. Thus, people learn one thing and then practice one as well in their daily lives.

Chapter 3. Women in Mozambique and Feminist Perspectives to Overcome Oppressions.

A. Women in Mozambique

1. Women in Patriarchal Structure

Patriarchy is an essential term in the study of feminist theology. Rosemary Radford Ruether explains “Patriarchy is named as a historically contrived social system by which the fathers, ruling-class males, have used power to establish themselves in a position of domination over women and also over dependent classes in the family and society.”²⁴ In studying about feminist theology, I continually keep in mind women in Mozambique. Women are patriarchal victims. At the same time, they are supporters of the patriarchal system that has oppressed women themselves because women have internalized the patriarchal structure for a long time. Namsoon Kang points out, “Those who were born, educated, and grew up in patriarchal society became subjected to domination by a powerful value system and patriarchal power of the society, and internalized those values.”²⁵ If women are to survive in the patriarchal structure, they have to be enculturated in patriarchal power. Through internalization of patriarchal values, women embody stereotypes of gender roles. Furthermore, women take on values that they are inferior to men and misogyny.

The problem with internalization is that women don't have self-awareness or

²⁴ Rosemary R. Ruether, *Women-Church: Theology and Practice of Feminist Liturgical Communities*, (San Francisco: Harper & Row Publishers, 1985), 57.

²⁵ Kang, *페미니스트 신학* [Feminist Theology], 335.

critical attitudes about issues of the patriarchal system. For instance, most women in Mozambique are excluded from educational opportunities, so that women in local areas have difficulties in communicating in Portuguese and they are at lower level in knowledge than men. The problem is that women accept their inferiorities to men rather than critiquing. Because of this, many women prioritize their roles in domestic labor, childbirth, and their beauty to appeal to men. Also, women are dependent on men, so self-development is difficult for them. Feminism advocates the recognition of the injustice of the patriarchal system.

To overcome these powerful patriarchal obstacles, women need to develop self-awareness as holistic human beings and they need education to develop critical perspectives on injustice and root out internalized patriarchy. In this paper, I examine the family life of women in Mozambique, dealing with women's experiences. The Mozambique society dominates women through tradition values and patriarchal power.

2. Women's Experience in the Family

In Mozambique, the image of a woman is related in family relationship as mother or wife. Mercy A. Oduyoye explains, "A woman's social status depends on relationships and not on any qualities or achievements of her own."²⁶ "A woman should be 'owned' by a man, be he father, uncle, or husband. The single woman who manages her affairs successfully without a man is an affront to patriarchy and a direct challenge to the so-

²⁶ Oduyoye, *Hearing and Knowing*, 122.

called masculinity of men who want to ‘possess’ her.”²⁷ In traditional understanding about a woman, she is dependent and subordinate being. As she was a child, she was reinforced to sacrifice and service for family. Woman is nurtured to live as a mother or a wife rather than for self-development and professional success. A wife exists for domestic labor like cooking, fetching water, firewood, washing dishes, and washing clothes, childbirth, nurturing, cultivating fields for crops, yet, she is excluded from the decision-making and rights.

I introduce a woman’s story. Her name is Candida, she was 26 years old in 2010. As she was one of the active women in my church, she married a faithful man, who was called by Evaristo. Candida was a barren woman and Evaristo already had two children through his previous marriage. In fact, most of the people of Mozambique live together without a marriage license or official registration of marriage because of financial and administrative issues for a wedding ceremony. It means there are no any rights and authorities for women about properties, even their own children. For this reason, an official wedding ceremony is a hope and dream for all women in Mozambique. It is not a special event in Mozambique that a grandmother, about sixty years old, becomes a bride wearing a wedding dress and gets a wedding ceremony surrounded by grown children and grandchildren. Candida also lived with Evaristo and his two children like others as usual, without an official wedding ceremony. Their marriage life looked happy, but suddenly her husband died due to cholera. Since then, problems of family had surfaced.

Candida took care of the two children as a mother for 6 years, but after the death of

²⁷ Mercy A. Oduyoye, *Beads and Strands: Reflections of an African Woman on Christianity in Africa* (New York: Orbis Books, 2004), 69.

Evaristo, his siblings took away everything from her: house, lots for crops, personal belongings of Evaristo, and even the two children. Evaristo's siblings explained, "Candida has no rights in the property of her husband and children even though she served and sacrificed for her family during 6 years because she has no legal evidence like marriage certification. Also she is still young and she might remarry with another man, therefore Evaristo's everything belongs to us, instead of her. This is our tradition." I tried to protect her but their traditional belief based on patriarchal values was too firm and strong to persuade them. Overall Candida came back to her father's house alone with empty hands and after one year she met another man to survive.

A woman takes an essential role in husband's home but she is treated as his possession or servant. A woman has to live to make her husband and her home happy without voice. A woman has no position as a decision-maker, she is just expected to obey. A woman has to work: domestic labors, farming, nurturing, and selling for daily necessity, but she has no economic right, only has responsibility to live. An woman internalized by patriarchal values seeks another man to depend on instead of self-development and success. This is Candida's story and a fact of women in Mozambique. Continually I want to examine the church life of women in Mozambique, dealing with women's experience.

3. Women's Experience in the Church

Women are the majority population in the church of Mozambique. The participation of women is enriched church programs, practices, and evangelism. The reality of the church, still is much different. About the concerns and needs in the agenda

of the church, Oduyoye explains, “The women are very much concerned about the church, but the church is not so much concerned about women.”²⁸ Considering women’s commitments and activities in the churches, the reality of women’s leadership was not comparable. Just according to people’s sitting styles in the church, the values of church are demonstrated: the male should be respected and important, on the contrary, the female and children should be submissive for church.

At Sunday Services, women and children as dominant in the congregation sit on the floor with mat or not; minority members, men always sit on chairs located in front. This practice of sitting style seems like reinforcing to prohibit women’s leadership and teaching in the church. In studying about the Pastoral Epistles of Paul, Elisabeth Schussler Fiorenza points out, “By prohibiting a woman from teaching and having authority over a man, the author of the Pastoral Epistles, Paul denies women any eligibility for the office of overseer/bishop.”²⁹ Mozambique is a traditional male-dominated society that is influenced by patriarchal values, therefore, people understand that wives and children must be submissive as subordinate members in the community. Women have no authority over men in the church.

When a leadership training program was held in 2009 for the Methodist Church of Mozambique in central region, all twenty-six participants were male leaders among twelve churches. Two representatives of each local church, as a leader and a secretary, participated in the leadership training program. It means that there were not any women

²⁸ Oduyoye, *Hearing and Knowing*, 124.

²⁹ Elisabeth Schussler Fiorenza, *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins* (New York: Crossroad, 1983), 290.

leaders in twelve churches. During the leadership training, active women or spouses of male leaders were busy in the kitchen cooking and tending their children. Women were excluded from leadership training for the church just because of their stereotyped gender concepts. At the last leadership training in 2014, female participants were four among fifty-six participants of twenty-six churches. Three women were leaders of a local church and one woman was a secretary. Becoming a church leader as a woman was a strong challenge that stereotypes about male dominate leadership structures for all church communities.

For instance, when I came to central region of Mozambique in 2008, I met Augusta who was a member of Manga Methodist church. Manga church was located nearby Beira city. Because of the merits of the urban area, Manga area had the largest population of young people for looking for a job and studying. Yet, newly- born Manga church was poor and had been suffering because of no appointed leader. Even though there were continual difficulties: no church building, no appointed leader, young girls and children as majority in the congregation, and frequent floods in Manga area, Manga church never stopped Sunday services.

The secret of continuity of Sunday services was the dedication of Augusta. No one forced her to commit to Manga church. Only by depending on her voluntary willingness, she visited members' houses, they encouraged one another, gathered together, and prayed for the church community. Finally Augusta arranged a small empty yard for worship service on Sundays offered by one of the members. Her faithfulness and enthusiasm touched me deeply, and so we all together began to pray for a church leader and church

building. My husband and I decided that Augusta was good enough as an appointed leader of Manga church. In 2010, the construction of Manga church was completely finished by the donation of a Korean Methodist Church and voluntary labors of church members. During several years Manga church had overcome many obstacles that threatened the existence of the church itself.

Sadly, however, Augusta as a leader encountered many objections from church members and other leaders of local churches. They challenged the authority of Augusta's leadership due to her gender. First of all, Augusta's husband, as a lay member of Manga church, didn't accept her leadership position in the church, and other male leaders in different local churches raised many issues that are expected in case of a female leader, and even Augusta herself was afraid of her leadership position because she was the first female leader among our all churches. For these reasons, my husband and I taught Manga church's congregation that partnership between male and female as God's creature is based on Genesis 1:27. At the same time, we showed our own partnership without any discrimination based on gender, throughout our ministry. Also we supported Augusta to study basic theology and ministry in the Biblical institution for two years. The more Augusta was trained in theological study and spiritual care, the more she became mature and brave as a leader. After seven years, she became a candidate for ordination at general conference in 2016.

Church is firmly surrounded by patriarchal structure. The distorted thoughts and practices should be deconstructed according to the Gospel and also should be reconstructed. The case of Augusta is a good example of a woman leader confronting

patriarchal obstacles in the church. Women's leadership is available through courageous challenge and persistent self-development.

All kinds of oppressions like sexism, gender, racism, and classism in hierarchical and patriarchal structure are based on power or the logic of domination. Can women accept these oppressions as lifestyle out of respect to traditional values? Or can women overcome these oppressions? How can women deal with these oppressions through feminist perspectives?

B. Feminist Perspectives to Overcome Oppressions

1. Gender Roles from Sexism and Identity-Development

Just like God cannot limit by gender, church also cannot limit by gender. About gender roles Kang determines, "The assumption of Christian feminism is all human beings were created in the image of God, therefore all human beings have dignity."³⁰ The dichotomies of dualistic thinking are predominant in Mozambique: good and evil, male and female, superior and inferior, dominant and subordinate, reason and emotion. Depersonalization of women and distorted sexist ideology entrap women at home in domestic labors and sexual needs, furthermore, restrict autonomous decision-making and achievement of professional skill. As a result of this, women exist as voiceless and invisible beings even though they contribute essential roles for family, church, and the community. To be women with power for self-determination, women should be willing to

³⁰ Namsoon Kang, *페미니즘과 기독교* [Feminism & Christianity] (Seoul: The Christian Literature Society of Korea, 1998), 370.

give up distorted safety based on patriarchal notions that make women inferior beings in all areas.

Women should discover their own identity and dignity in relation with others. Christine J. Hong asserts, “Critical self-examination, self- understanding, and the unpacking of personal lived experience and assumptions are required for deconstructing binaries of oppression.”³¹ In reality, women accept distorted and false messages that restrict women’s potentiality as active social agents without critical thinking. Ruether points out, “Sexism creates violation to women’s bodily integrity, humanity, and capacity for full selfhood. Therefore, for the authenticity of women, women should be enhanced self-development, intellectual development, and leadership capacities.”³² Through the study of feminist perspectives about sexism, women should not only express themselves as victims of patriarchy, but also suggest alternatives as autonomous agents.

In dominant patriarchal society, Jesus showed strong challenge to distorted social values and prejudices. In the story of Martha and Mary of Luke 10:38~42, Mary chose the male’s role of learning and discussion instead of the female’s role of working in the kitchen. Jesus said to Mary, “You have chosen what is better.” Jesus teaches women to decide their work by self-choice not by tradition and custom. This is a good example about Jesus’ de-patriarchal values.

“Patriarchy is an ongoing process. We have some freedom to break the rules and construct everyday life in different ways, which means that the paths we choose to follow

³¹ Christine J. Hong, *Asian Christian: Identity, Youth, and Gender in the Korean American Church* (New York: Palgrave Macmillan, 2015), 48.

³² Ruether, *Sexism and God-Talk*, 178.

can do as much to change patriarchy as they can to perpetuate it.”³³ Although one is struggling in the system that someone had made, the system is still being reconstructed, and the person is responsible for a part. Therefore, the person should choose toward an alternative direction in daily life. This kind of life will take a long time and be slow, yet, several problems like sexism, gender, classism, and oppression could be gradually resolved.

2. Internalization verse Self-Esteem

Ruether determines, “Sexism as sin centers on distorted relationality. Women are denied those capacities for autonomous selfhood, decision making, and critical intelligence monopolized by males.”³⁴ This distortion of women’s identity is based on internalization of patriarchal values that enforced women to be subordinated and dependent beings. Subordinate women must be submissive to father or husband and sacrifice themselves for family or the community. Many women have lived under the oppression with distorted responsibility refuse their reality and have difficulties to challenge broken relationship. Kang emphasizes, “Feminist theology ultimately pursues the recovery of authenticity of human beings.”³⁵ Traditionally women have lived an anonymous existence like somebody’s daughter, somebody’s mother, and somebody’s wife, dependent existence, and passive existence like relying on somebody.

Feminist theology is a movement to restore that woman, as a human being, is free,

³³ Allan G. Johnson, “Patriarchy, the System: An It, Not a He, a Them, Or an Us,” in *Readings for Diversity and Social Justice*, ed. Maurianne Adams, et al. (New York: Routledge, 2000), 339.

³⁴ Ruether, *Sexism and God-Talk*, 174.

³⁵ Kang, *페미니스트 신학* [Feminist Theology], 25.

active, and independent, called by her own name. Women are not the possession of anyone anymore. Women should not be treated as invisible beings anymore. Ruether suggests, “Virtue for women demands a new sense of pride in the sense of basic self-esteem. Without basic self-esteem one has no self at all, as a base upon which to build an identity or to criticize past mistakes.”³⁶

According to Genesis 1:27, “God created man in his own image, in the image of God he created him; male and female he created them,” both male and female are precious beings by being created in the image of God. Therefore women should pursue essential values with ontological privilege. Education is the priority process to restore the distorted realities of women by considering the biblical basis. Women recognize themselves as devalued in a patriarchal system and accept themselves as valuable beings. Women could take a critical view, and initiate to develop themselves through education. If distorted reality is deconstructed by critical thinking of women, and if society is reconstructed by seeking alternative answers in based on Jesus’ teaching, these will be meaningful for personal and community life.

³⁶ Ruether, *Sexism and God-Talk*, 186.

Chapter 4. Women in Korea and the Comparison of Mozambique and Korean Women

A. Introduction

Since I was young, I have had so many burdensome questions about who I am. “Why was I born?” “Was I supposed to have been born?” “What difference is there between daughter and son?” “Does a daughter have to feel guilty?” The reason was that I had heard people saying that I should be a boy instead of a daughter. My parents desperately wished for the conception of son. They already had four daughters and one baby boy. Even though they had a baby boy, my parents wanted to get another son as a youngest. After all, I was born, a daughter. My parents were deeply disappointed. During my childhood I heard hundreds of times the saying that I should have been born as a son, not a daughter. Although I was young, negative stereotypical norms regarding my gender influenced the formation of my own identity structure. For this reason I wanted consciously to be a son, ignoring my identity. For instance, during my girls’ high school and women’s university, I misunderstood that all feminine traits were rooted in inferiority. Thus I tried to cultivate masculine characteristics: in speaking, attitude, dress style, and hair style. I had developed my independent personality and had hidden my natural feminine traits because I devalued my femininity. I had distorted my personal identity to protect myself against social prejudice.

When I was in the Philippines as a missionary in 1992 to 1997, I wanted to concentrate on my mission work only, not considering my personal life nor others. For

instance, I spent most of my time in preparation of sermons, reading books, studying, preparing Bible study and songs for youth. I made a time schedule for my daily life and I followed my routine. I tried to eat very simple dishes for meals and I avoided using my money for my personal necessities such as shoes, clothes, or watching movies. I didn't consider others' pain and hurt because I thought it was rooted in their inferiority. I thought if I well-accomplished my work, I would be recognized as a missionary even though I was a still young woman.

Ironically the more I progressed in my mission work, the drier my personal life became, masking myself in masculine characteristics, such as no make-up, dress style, speaking style, reluctantly expressing my emotion, and hiding my weak points in public. Judith Butler who says that gender is performative, in her book *Gender Trouble*, points out, "gender performative, such acts, gestures, enactments in parodic styles is clearly part of hegemonic and misogynist culture."³⁷ "A true or abiding masculinity or femininity is constituted as part of the strategy that conceals gender's performative character and the performative possibilities for proliferating gender configurations outside the restricting frames of masculinist domination."³⁸ According to Butler, gender performativity is revealed throughout many aspects of our lives. Reflecting on my infancy, young childhood, and teenage, I felt guilty and inferior just because of my gender, and so I desired to be a man, rejecting my real identity. I acted as if I were a man. I had shackled my self-identity and had deceived myself.

³⁷ Judith Butler, *Gender Trouble: Feminism and the Subversion of Identity* (New York: Routledge, 1999), 176.

³⁸ *Ibid.*, 180.

One day, in the devotion time, I read Genesis 1:27, “God created male and female in the image of God” I couldn’t feel any inequality like superiority or inferiority in this verse. According to God’s image male and female were born. As all creatures have their own purpose, male and female have their own purpose of existence. This verse set me free because I understood that God created both male and female according to God’s unique purpose. If God made differently male and female, each difference also might be meaningful and valuable. The male being would not have greater value compared with the female being. I could accept my femininity as my natural characteristic, with my female identity.

When I faced the issue of ordination in the United Methodist Church in the Philippines, I encountered another obstacle regarding my gender location. My conference recommended ordination to me because I was qualified in academic and ministerial areas. I was a lay missionary at that time, and my primary concern was church ministry. As I was wondering about my ordination, many people gave me advice. Most male ministers and missionaries gave me the same opinions.

“It is difficult to marry when a woman is an ordained minister. What would you want to do as an ordained minister? If a woman gets married well, it’s a successful life. Don’t try to be more outstanding than men. If so, all men will run away from you. If a woman boasts of her special talents in the world, her life will have a tragic end.”

This advice made me deeply disappointed as a servant very interested in church ministry, because all the concerns of male ministers focused on married life for women instead of ministry. Bitterly I had to interpret their advice to mean that women’s

leadership is not welcome in a male-dominated church, that most men want to restrict women inside of the home by claiming male authority and leadership as primary in the church and by reinforcing the idea that a successful married life is the most valuable one for women. I got frustrated with sexism, gender-specific oppression, dichotomy thought of male domination and female subordination, and male supremacy based on patriarchal structure. Even though I also grew up under an oppressive public and domestic system, I wanted to challenge that system to break prejudices and to correct distorted thoughts. I was ordained in the United Methodist Church in the Philippines in 1996. I felt free to serve my churches as a clergy woman, and I got married with an ordained minister of the Korean Methodist Church in 1999. My husband and I try to help each other both as ministers and try to break various chains against heavy obstacles. It is an ongoing struggle in my daily life.

While I study Korean feminist theology, I am astonished that my feelings like self-hate, shame, denial of my identity, inferiority, and guilt are not only my personal concern, but also most of Korean women's concerns, too. Women have been suffering under rigid patriarchal structures based in socio-political and religious-cultural contexts for a long time. Social thought and practice for women was changed by continuous struggle against injustice and discrimination through the solidarity of women as active agents. For instance, in contemporary society, there are well-educated women everywhere. Some people achieve professional positions, and it seems like women get back their voices. In reality, however, women are still second-level citizens, subordinated beings, and beings dependent on men in family, community, and even in the church.

Therefore, I studied Korean women in historical religious contexts, the reality of Korean women in the church, explored comparison between women of Mozambique and women of Korea. Then, I offered some suggestions in search of resolution of conflicts.

B. The Korean Women in Historical Religious Contexts

Patriarchal ideologies and systems are deeply ingrained in Korean culture and society that is influenced by Shamanism, Buddhism, and Confucianism. In a patriarchal structure, men have power, authority, decision-making, inheritance, and ownership. On the contrary, women are expected to be in submission and obedience to men. Furthermore, women's sacrifice for their family is considered to be the best social virtue. In other words, women are offered some sort of protection, care, financial support from men.

For instance, there is a word in Korean like *hojoo*. It means an owner of household, which position or responsibility is given only to men because of just gender, regardless of age or ability. In this sense, Korean men have burdens as *hojoo* of household, simultaneously oppressors and victims under the patriarchal structure. By quoting John Rowan about men's anti-sexism movement, in his book of *The Horned God*, Kang explains, "Patriarchy has oppressed not only women but also men as holistic human beings. Sexism should be overcome for implement a free society."³⁹ In quote from No Hai Park, who had lead the worker's movement of Korea, for a radical critique of all kinds of hierarchical relationships, Hyun Kyung Chung explains, "He discovered that he was a dictator in his home. Then he changed his lifestyle. He gives up his male privilege

³⁹ Namsoon Kang, *현대여성신학* [Contemporary Feminist Theology] (Seoul: The Christian Literature Society, 1994), 85.

in order to set his wife free from her cultural chain. His self-criticism makes him see the web of oppression and a new vision of the community where men and women lived in trust, respect, and democratic sharing.”⁴⁰ In assumption that the ultimate purpose of feminism is holistic human’s life both men and women, men’s self-awareness about oppression for both, overcoming of distorted sexism and discrimination under patriarchal tradition, and practice of a new paradigm of relationship are urgent issues.

Korean women who are under discrimination and oppression are the marginalized in a patriarchal society that is governed by the logic of domination. In this section, I explore three religions that have strongly shaped the worldview and spirituality of Koreans.

1. Shamanism

Grace Ji-Sun Kim defines, “Shamanism is Korea’s oldest indigenous religion and the most basic and pervasive form of Korean religiosity or spirituality. Korean shamanism is a belief in an unseen world of gods, demons, and ancestral spirits that affect daily life.”⁴¹ In the agrarian culture of ancient Korea, people needed a supernatural protector to drive away natural calamities like flood, drought, wind, and disease. Also people asked blessings like harvest, longevity, success, and prosperity. Hee An Choi points out, “One of the most important characteristics of Korean shamanism was that it represented the voices of oppressed peoples, especially women, because it had no

⁴⁰ Hyun Kyung Chung, *Struggle to be the Sun Again: Introducing Asian Women’s Theology* (New York: Orbis Books, 1990), 30.

⁴¹ Grace Ji-Sun Kim, *The Grace of Sophia: A Korean North American Women’s Christology* (Cleveland: The Pilgrim Press, 2002), 43.

hierarchy, no institutional body, and no doctrine.”⁴²

JungJa Joy Yu explains, “Socially marginalized Korean women were able to release their accumulated suffering through a ritual of shamanism and storytelling.”⁴³ Korean women’s daily lives were deeply influenced by practices of shamanism. For instance, Choi notes, “The first thing Korean women usually do after daybreak is to show reverence to the gods as protectors and benefactors by offering a bowl of pure water at the kitchen altar.”⁴⁴ “Until the nineteenth century, shamanism was regarded as the superstitious spiritual practice of uneducated women and the poor and was driven underground with the coming of Christianity.”⁴⁵ The shaman acted as mediator between oppressed people and spirits. In contemporary society of Korea, men were also able to act as mediator through the Shaman.

However, according to Choi, “Regardless of cultural prejudices and the marginalization of shamanism in modern society, shamanism has provided an array of diverse understandings of God.”⁴⁶ Unlike many religions that serve and believe in the visible God, like Buddha, Christianity believes in God, the invisible being. Because Shamanism, Korea’s oldest indigenous religion, believes in an invisible world of gods and demons that affect their daily life, the understanding of the divine for people was not an obstacle to settle Christianity in Korea.

⁴² Hee An Choi, *Korean Women and God: Experiencing God in a Multi-Religious Colonial Context* (New York: Orbis Books, 2005), 17.

⁴³ JungJa Joy Yu, *Breaking the Glass Box: A Korean Woman’s Experiences of Conscientization and Spiritual Formation* (Eugene: Wipf and Stock, 2013), 18.

⁴⁴ Choi, *Korean Women and God*, 15.

⁴⁵ Ibid., 18.

⁴⁶ Ibid., 21.

2. Buddhism

Grace Ji Sun Kim explains, “Buddhism, a vast and complex religious tradition found in many forms in many Asian societies, originated in northern India and Nepal about twenty-five hundred years ago.”⁴⁷ Choi notes, “In the process of Koreanization, Buddhism was integrated into shamanism in the service of national unity and defense.”⁴⁸ JungJa Joy Yu explains, “Buddhist temples were made to look like shamanistic shrines where the people could pray and consult with the monks, whom they regarded as shamans. Because of this, Korean Buddhism embraced the divine images of shamanistic gods to attract the common people – especially women - who prayed every day even though Buddhism itself does not have a concept of a God or Supreme Being.”⁴⁹ Buddhism teaches that all beings are equal. Choi points out, “For women, the images of female divine power transformed femininity into something in which they were able to escape their sufferings and see themselves as enlightened beings equal to men.”⁵⁰ According to Kim, “Even though Buddhism, doctrinally, has been essentially egalitarian from its beginnings, throughout Buddhist history, women have been treated as second-class citizens.”⁵¹ “In both Buddhism and Shamanism, Korean women could become active participants and leaders, but they were still under oppression and the dominance of men.”⁵² During between the Silla (fourth century C.E. – 918) and the Koryo dynasties (918 – 1392), Korean women could participate as political and social leaders because the

⁴⁷ Kim, *The Grace of Sophia*, 44.

⁴⁸ Choi, *Korean Women and God*, 26.

⁴⁹ Yu, *Breaking the Glass Box*, 20.

⁵⁰ Choi, *Korean Women and God*, 31.

⁵¹ Kim, *The Grace of Sophia*, 44.

⁵² Ibid., 46.

influence of Buddhism's egalitarian view of men and women. As time passed, however, Buddhism developed into a male-dominance structure. In Buddhism, high leadership positions were occupied by only men, and women were allowed as sub-leaders.

3. Confucianism

During the Chosun Dynasty (1392-1910), Confucianism was the only nationally legitimized religion. Choi explains, "Originally, the principles of Confucianism placed a high value on order and harmony as described in the concepts of Yin and Yang, in which heaven and earth exist as essentially life giving."⁵³ Yu notes, "In Korean history, Confucianism transformed the relationship of Yin and Yang into a coercive oppressive force for Korean women by stressing gender hierarchies rather than complementarities between these two forces."⁵⁴ Kim explains, "Confucianism has deeply affected the development of Korean people's consciousness and lifestyles. By preserving the status quo, Confucianism – an ethical and moral system designed to govern all social relations in the family, community, and nation – thus served the advantage of the rulers by stressing a rigid vertical order of human relationships based on age, sex, and inherited social status."⁵⁵ Confucian thought gave authority to male dominance over female. In Confucianism, thus, there is no space for egalitarian relationships between men and women. Women are just expected to submit to men's orders. In the foreword of Rosemary Radford Ruether in *Breaking the Glass Box*, Ruether mentions, "Confucianism particularly mandated dualistic social hierarchies of rulers over subjects, husbands over

⁵³ Ibid., 36.

⁵⁴ Yu, *Breaking the Glass Box*, 22.

⁵⁵ Kim, *The Grace of Sophia*, 48.

wives, older siblings (especially brothers) over young siblings (especially sisters) and men over women. Seven rules were laid out for a woman: to be obedient to her parents-in-law, to give birth to a son, not to be talkative, not to commit adultery, not to be jealous of her husband's concubine, not to carry a malignant disease, and not to commit theft. Quiet subjugation to her subordinate position in the household was woman's lot in marriage."⁵⁶

In contemporary Korea people are strongly influenced by Confucianism's beliefs and practices in their daily lives. Kim says, "Ancestor worship, the major ritual of Confucianism, portrays the male as both dominant and supreme. The rituals and ceremony of ancestor worship exclude women, reinforcing their marginality."⁵⁷ "The hierarchal and patriarchal family system was consolidated with the assistance of Confucian ideology and women were increasingly relegated to a subordinate role."⁵⁸

In Confucian thought and moral understanding, it is difficult to recognize the women's identities and rights in home, community, and society. Women in Confucian structure had not any rights, just responsibilities and obligations as defenders of families. Kim explains, "The formal structure of society did not officially recognize women's existence. A woman could neither obtain prestige and power, nor inherit her father's property. Furthermore, women were deprived of important possession of names, by which they could be called, identified, or recorded. Without a name, women were only identified by their positions relative to men and thus lost their own sense of identity as

⁵⁶ Yu, *Breaking the Glass Box*, vii.

⁵⁷ Kim, *The Grace of Sophia*, 49.

⁵⁸ Ibid., 50.

individual persons.”⁵⁹ Women were understood as dependent and subordinate beings as domestic laborers. Generally women were expected simply to sacrifice for the success of their husbands and children, regardless of women’s desire and ability. Sacrifice was considered as the best virtue of women in Confucian society. Also women were expected to endure injustice, oppression and hardship for the sake of the harmony of family and community. Kim says, “Women were, in a sense, nonpersons.”⁶⁰

4. Han

Korean women felt dehumanization and devaluation in a Confucian and patriarchal structure. As time passed, women had deep-rooted rage and rancor against injustice, gender-specific oppression, restriction, and exploitation. By quoting Sohn Duck Soo, a Korean feminist theologian and sociologist, Hyun Kyung Chung describes, “The abyss between brutal social reality and motherhood creates frustration and Han. Han is sadness and suffering.”⁶¹ Additionally Chung explains, “Han is the most prevalent feeling among Korean women. When there is no place where they can express their true selves, their true feelings, the oppressed become ‘stuck’ inside. This unexpressed anger and resentment stemming from social powerlessness forms a ‘lump’ in their spirit.”⁶² This kind of oppression like han is not based on personal faults or inevitable fate, but based on sinful social – cultural prejudice and dominance according to power structures. If oppression like han is not a binary and patriarchy does not only oppress women but also

⁵⁹ Ibid., 55.

⁶⁰ Ibid., 56.

⁶¹ Chung, *Struggle to be the Sun Again*, 23.

⁶² Ibid., 42.

men who facilitate it, men also suffer from this distortion. Han causes mutually suffering for both women and men because all kinds of oppression and discrimination are based on sin and this sin is not gendered human condition. Korean women, however, will be focused for study in this paper.

Ideal expectation of Korean women is based on a distorted worldview, restricted women's practices and life styles. Kim points out, "Han comes from the sinful interconnections of classism, racism, sexism, colonialism, neocolonialism, and cultural imperialism."⁶³ Accumulated han and suffering of Korean women produced desperate and miserable women's beings in generation after generation. In spite of negative bondages of han for women's lives, Korean women developed their bitter experiences to be a positive source for survival and strong energy for seeking liberation under patriarchal society.

C. The Korean Women in the Church

With the arrival of Christianity in Korea came revolutionary changes in the entire society, especially, for the lives of Korean women. The message of the Gospel emphasizes justice and freedom to the oppressed, the marginalized, and the sick from oppression and desperate obstacles. Fundamentally Christianity pursues an egalitarian principle in gender, class, age, and all areas. Compared with the gender-discriminated bias of Confucianism, Christianity challenged basic moral and traditional norms. Kang points out, "The Bible sometimes has been used as a oppress weapon to women, and

⁶³ Kim, *The Grace of Sophia*, 57.

sometimes has played a role in conveying hope and freedom to women.”⁶⁴ For instance, according to 1 Corinthians 14:33~35, it teaches that women’s participations and voices should be limited in public place. In Ephesians 5:21~23, the Bible reinforces wife’s unconditional obedience to her husband. On the other hand, according to Genesis 1:27, the Bible declares that all human beings, not only men, but also women are honorable beings who are created in the image of God. Furthermore, in Galatians 3:28, the Bible teaches sexism and discrimination are anti-Gospel against Jesus’ teaching and practice. According to Luke 4:18, the Gospel is to proclaim freedom to those who are oppressed. And it is equality and dignity to all. Kang emphasizes, “Whether the Bible takes the role of oppressive power or liberating power depends on how the Bible is read and interpreted.”⁶⁵ Therefore, Christianity took a role in conveying hope and freedom to women in the beginning of Korean Christianity history.

Women who were marginalized people under Confucian thought and practices could be released to appear in public from their own houses, could cultivate themselves through educational opportunities, and women could participate in various activities in the church. The Church encouraged women to speak in public and to act for evangelization, and women’s commitment and enthusiasm led the growth of Christianity. Bible women, for instance, took important role for women.

According to reporting of *United Methodist Church Mission*, “The Bible women were indigenous traveling evangelists who visited with village women and taught them to

⁶⁴ Kang, *페미니즘과 기독교* [Feminism & Christianity], 275.

⁶⁵ Ibid., 278.

read the Bible. The role as Bible women is preaching, teaching the Bible to women, visiting door-to-door, and teaching poor children.”⁶⁶ About church growth by women, Sung-Jin Chang points out, “Many Bible women were creative agents of mission in the development of the Protestant Church in Korea during the second half of the 19th century (late Chosŏn period) to the end of the Japanese occupation of Korea in 1945.”⁶⁷ They have worked with the great achievements of the early Korean mission shown by a lots of mission records in the Scripture circulations. In the period, a large number of Korean women were illiterate because women had been excluded from the educational system.” The role of Bible women shows early evangelistic contribution for church development by women.

According to Acts 16:13~15, during Paul’s second missionary journey, Paul and his companions met Lydia who was a seller of purple and worshiped God at Philippi. She had heard what Paul taught and was converted. The Philippian church had started by conversion of Lydia and this church had taken an important role for supporting Paul’s mission. There are many active evidences about the roles of women for the church growth in the Bible and in the early Korean mission as well.

Ironically, however, the characteristics of settled Korean Christianity are male-dominated patriarchy and conservative hierarchy in the church system. According to Namsoon Kang, “Korean Christianity is systematically developed as such a strong

⁶⁶ Dana Robert, “Women in Mission: a Protestant Tradition,” *New World Outlook Magazine*, March-April 2014, accessed December 1, 2016, <http://www.umcmmission.org/Find-Resources/New-World-Outlook-Magazine/>.

⁶⁷ Sung-Jin Chang, abstract of *Korean Bible Women: Their Vital Contribution to Korean Protestantism, 1895-1945*, accessed March 23, 2017, <http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.642736>.

patriarchal institution because patriarchal characteristics of Christianity are combined with Korean cultural-traditional patriarchy. Korean Christianity reflects Confucian Christianity in ethical aspect and Shamanistic Christianity in spiritual aspect.”⁶⁸

1. Women’s Place in the Church

Most of Korean women in the church of today maintain a high level in their economic and educational condition. Some women take professional careers, and they are experts in their areas. Nevertheless, women’s place in the church is located on the margin. In a quote from Hyo-Jae Yi’s book, *Christian Mission and the Liberation of Korean Women*, JungJa Joy Yu says, “In contemporary Korean churches, though women constitute 70 percent of the population, the institutions of the Korean church still remain patriarchal, because they refuse to allow women to hold high leadership positions in the church.”⁶⁹ About the lack of room for women’s leadership in the church, Christine J. Hong points out, “Theologically, this is not a sound spiritual practice as it excludes people based on gender from experiencing a full spiritual and communal life.”⁷⁰

Korean Christianity is strongly influenced by traditional Confucian thought that prohibits women’s leadership and teaching in public. Men dominate essential leadership positions and decision-making authority. The Korean church allows women to assist male leadership and work in the education area. According to traditional expectation, women’s place in the church is the kitchen. Hong explains, “Hospitality is a foundational way of Korean Christian’s spiritual practice. Hospitality comes in the form of meeting the felt

⁶⁸ Kang, *Feminist Theology*, 95.

⁶⁹ Yu, *Breaking the Glass Box*, 26.

⁷⁰ Hong, *Asian Christian*, 28.

needs of others, in the Korean Christian's community this comes by way of table fellowship."⁷¹ The emphasis of table fellowship as sharing a meal let women sacrifice in the kitchen for preparation. There is no rest for women, even on Sunday. Women are expected to serve the whole church community after Sunday service, even though they missed the worship service to provide for the happiness and satisfaction of all. Kim comments, "The Korean church systematically justifies the devaluation and subordination of women by Confucian and patriarchal Christian notions of gender, hierarchy, replicating the cultural standards established back in Korea."⁷² The Korean church should rethink how they can replace the marginalized, women, into the center together with men. However, there is the problem that cannot be solved for pursuing more egalitarian community. If there is a center, a margin always exists. And so, how could the church reconstruct for this new margin? In my opinion, the key for resolving the problem is Jesus' servant leadership. Jesus is the Lord and almighty, yet he was willing to serve and care all kinds of people as a servant because of his love. If the Korean church continually embodies Jesus' practice of servant leadership, the church could embrace a new margin as well.

2. Women's Identity in the Church

According to Galatians 3, it is clear that salvation is open for all, women and men, Gentiles and Jews. The Christian church should be embedded in the Gospel and practice Jesus' teaching in daily life. The Korean church, however, is strongly gendered. Jung Ha

⁷¹ Ibid., 26.

⁷² Kim, *The Grace of Sophia*, 72.

Kim notes, “Korean women under Confucian ideologies and gender norms suffered enormously as they struggled to make sense of their lives behind the lives of their fathers, husbands, and sons.”⁷³ According to Confucian teaching, Korean women internalized that silence: hiding their own feelings, desires, and opinions is a virtue for women. And women were identified by dependence on male beings: generally, women were called a father’s daughter, a husband’s wife, or a son’s mother rather than by their own names. Hong points out, “Women in the Korean church have fragmented or incomplete identities. Women had invisible identities outside motherhood and congregational laborers were praised and declared humble and spiritual for deliberately concealing or disregarding their achievements, passions, and occupations.”⁷⁴ So, Korean women were recognized by invisible, voiceless, no- named, fragmented, and incomplete identities in the church. Reflecting on the Korean churches, reinforcing humility and servitude for Korean women’s attitudes, Hong questions, “What would happen if women with leadership skills in her professional life were given opportunities to lead both men and women in the congregational context?”⁷⁵ Women should be able to contribute to build their church community using their gifts, professional experiences, and enthusiasm as whole, complete identities of their own instead of limited in space. If so, women would be recognized by their own names, not by any more called someone’s wife, daughter, or someone’s mother.

⁷³ Jung Ha Kim, *Bridge-Makers and Cross-Bearers: Korean-American Women and the Church* (Atlanta: Scholars Press, 1997), 10.

⁷⁴ Hong, *Asian Christian*, 87-88.

⁷⁵ Ibid., 103.

D. Comparison between Mozambique and Korean Women

When I served many local churches in Mozambique, I vaguely thought women in the Korean church are in much better condition than women in Mozambique. At least, for instance, most Korean women are literate, have basic knowledge about the Gospel, practice spiritual life, and read the Bible regularly through church Bible study or class meeting at home. Most Mozambican women, yet, are illiterate, have no understanding about the Gospel, have no personal Bible, even have not yet had any experience with Bible study. Korean women enjoy not only church buildings, facilities, well-organized systems, and church activities, but also women's status is stable in economic and educational aspects. For these reasons, I misinterpreted Korean women as better than Mozambican women. During my ministry, however, my false interpretation about women's condition was corrected from feminist perspectives.

When I started the very first small group Bible study at Mafambisse church in 2008, there were ten participants, nine males and one female, who were active contributors for the church. During a five-week-long class, every Saturday morning, I taught the essence of the Gospel and basic frame work of Christian faith. Even though they attended Bible study for very first time in their life, they seemed to well understand the teachings. At the end of the Bible class, however, after their evaluation about what they learned, I realized that they had difficulty to understand the class because of their low educational level and the lack of pre-understanding about the Bible. So I had to change the way to approach them: through their concerns, considering their location, instead of my concerns. On following Sunday, Lola who was a participant of small group Bible study, brought about

three pounds of harvested rice from her garden as appreciation to me. She said, “The Bible study was the first opportunity to learn the Gospel in my life. I could not understand all of the class, but I learned how to be saved and how to live as a saved person. So I brought this rough rice from my field as appreciation to you.” She was not a well-educated woman, nor rich person, yet, she had courage to learn the Bible and decide to practice what she learned instead of just keeping it in her mind. Lola’s appreciation and offering encouraged me and my teaching ministry in Mozambique.

During my study in Korean feminist theology, I figured out my vague understanding about women in Mozambique and Korea was wrong. The external condition of Korean women like economic and educational level seems a big advantage for them, but the social and cultural concepts for both women seem almost similar. So I want to compare Mozambican women and Korean women through their similarities and differences.

1. Similarities between Mozambican and Korean Women.

a) Patriarchal Structure

One of the heavy obstacles for women is that patriarchal structure is embedded everywhere, in family, community, and even church. Male-dominated patriarchal belief considers women subordinated beings and generally excludes women from the leadership and authority of decision-making in all areas. Patriarchy expects submission without any voice from women. Mozambican and Korean women have been oppressed under patriarchal power for a long time. Chung emphasizes, “To change from patriarchal

bondages, an awareness of women's oppression and exploitation in society, church, and within the family, and conscious action by women are necessary."⁷⁶ Hong mentions, "An awareness of gender roles and solidarity are difficult to cultivate because women have internalized patriarchy, socialized to accept gender stereotypes and restrictions."⁷⁷ Even though there are heavy obstacles, Christian community could be changed by learning the lordship of Jesus⁷⁸ through the Gospel and practicing it in daily life. In a quote about the Lordship of Jesus from Soon Kyung Park, Chung asserts, "The Lordship of Jesus is the exact opposite of patriarchal lordship. Jesus' lordship says no to patriarchal domination, freeing women from false authority and empowering them to obey only God and not men."⁷⁹ Monica Melancton also claims, "The Christian God transcends sexuality and therefore frees women from the stereotypical role assignments in culture."⁸⁰

b) Community-Oriented Culture

African feminist theologian, Mercy A. Oduyoye explains, "African culture is very community oriented and therefore requires all to the well-being of the community as a whole."⁸¹ Mozambique women are committed to work for daily survival for the whole family and community since they were girls such as making the garden for crops, bringing wood for fire, fetching water to drink and wash, cooking the food for the family,

⁷⁶ Chung, *Struggle to be the Sun Again*, 25.

⁷⁷ Hong, *Asian Christian*, 106.

⁷⁸ I just recognized the ways that Hyun Kyung Chung's using of Jesus' Lordship is still patriarchal construct. Even though she tries to construct feminist understanding of Korean women's religion outside of patriarchy, she still sees Jesus as male figure within patriarchal construct in her writing.

⁷⁹ Chung, *Struggle to be the Sun Again*, 58.

⁸⁰ Ibid., 60.

⁸¹ Marcy A. Oduyoye, *Introducing African Women's Theology* (Cleveland: The Pilgrim Press, 2001), 17.

washing clothes, and caring for siblings or children. Community-oriented culture expects women to live for family and community. Mozambican women feed everybody and take care of everybody. Even though they don't have social power, they still have the power of holding together the community life. In many cases, girls of Mozambique are bought by old men through dowry for their families. After marriage, girls or women are continually extended in their domestic labors, and they have additional burdens providing satisfaction for their husbands and baby bearing.

Both Mozambican and Korean women are educated to live for others. The purpose of women's education is simply for good marriage. Both cultures do not consider women's personal achievements or personal lives, rather they consider the happiness of family and community. For instance, there is the Shimchung story in Korean folklore. The main story is that Shimchung, a daughter of an old and blind man, was a filial girl. She was willing to sacrifice for the sake of relieving desperate poverty and the cure of her father's blindness. Christine J. Hong points out, "Korean Christian girls are taught filial piety and gender roles through both scripture and Korean folklore. The filial woman, the self-sacrificial woman is a theme that remains embedded in the identity of Korean women."⁸² Korean women were socialized to sacrifice and self-denial for their children, husband, family, and community. It will be a tragedy if dominant powerful husbands demand hardship and sacrifice to marginalized wives for their families and communities.

Community-oriented culture has a tendency to neglect personal understanding of

⁸² Hong, *Asian Christian*, 16.

an independent being. A mature community⁸³ should expect sacrifice not only by women, but also by one another for all. In a quote from Elizabeth Dominguez, Chung emphasizes, “In a genuine community everyone is a steward to one another. All the parts are for one another and all the parts have their role. This community is characterized by interdependence, harmony, and mutual growth.”⁸⁴

c) Colonialism and Internalized White Supremacy

According to Mercy A. Oduyoye, “Third World refers to the world of the oppressed, all those who are exploited by capitalism, imperialism, colonialism, racism, and sexism. All this has an economic base.”⁸⁵ Africa, Latin America, and Asia are Third World. Mozambique has more than four hundred years of colonial history by Portugal, and Korea also has thirty-six years of colonial history by Japan. Kang explains, “After World War II, colonialism officially had disappeared in the world, however, in fact, the colonial structure in the economic and cultural realm still exists. Post-colonialism starts from a perception that a country is still affected by western domination after political independence.”⁸⁶ In 1945, after the end of the Japanese occupation, the United States had powerful militaries stationed in South Korea. If Japan did territorial colonization, the United States realizes a new imperialism and militarism which is dominated by wide-

⁸³ To say mature community does not mean the concept used by colonialists in their expansion. Colonialist measured maturity depend on civilization, but in this paper mature community means all members as active agents take responsibility for one another and for pursuing value of the community. This mature community means more community-oriented and inclusive community. According to Ephesians 4:11~13, God’s people received the gifts from Christ to build up the church, and this is their responsibility. Also people will continue to be mature in the Lord, measuring up to the full and complete standard of Christ.

⁸⁴ Chung, *Struggle to be the Sun Again*, 48.

⁸⁵ Oduyoye, *Hearing and Knowing*, 1.

⁸⁶ Kang, *페미니즘과 기독교* [Feminism & Christianity], 377.

spread military bases. White supremacy has spread through intimate exchanges with western culture since the process of modernization in Korea and it is another part of cultural colonialism of Korea.

Colonialism based on political and economic power fostered the structure of exploitation and oppression. In a quote from Ancilla Kupalo about the relationship of superior to inferior, Oduyoye points out, “the mentality of African women reinforced by the colonial mentality of master – servant.”⁸⁷ Furthermore, colonized people experienced dehumanization, discrimination, ignorance, and violence. Throughout distorted oppressed circumstances, colonized people internalized inferiorities and lacked self-confidence. Colonized people unconsciously came to trust white supremacy. For Mozambican women, white skin and long straight hair are welcomed as a standard for women’s beauty. Therefore, even albino symptoms are welcomed for white color. And the reason is a lack of self-confidence. Mozambican women themselves place limitation and restriction for their personal development that is based on their sense of inferiority from colonialism. Korean women are facing the same problem. Through modernization and Christianization, Korean women also internalized the concept that western culture is superior and Korean indigenous culture is idolatrous and inferior. This concept was extended to white supremacy. In the name of Christianization, Korean traditional beauty and traits were rejected by Christian culture. For instance, Korea has unique rhythm and musical instruments but Christianity expelled Korean traditional heritages like music and instruments from the church as idolatrous products. Also Korean traditional architecture

⁸⁷ Ibid., 126.

styles, hanok and giwa were replaced by western style church building and stained glass. Instead of dichotomous thought like superiority and inferiority, women in Mozambique and Korea should distinguish ethnic and cultural uniqueness and beauty from distorted norms. This process might empower self-confidence of women.

2. Differences between Mozambican and Korean Women.

a) Women in Mozambique

Historically more than thirty-eight tribes live in Mozambique. Each tribe has their typical language, dialect, culture, cooking style, habitation style, and attitude. Though Mozambique had been colonized for about four hundred seventy years by Portugal, Mozambique experienced linguistic unification by the Portuguese. While a child grows up at home, this child might speak mother's dialect, or father's dialect, and also the dialect of his/her community where he/she is located. If this child goes to elementary school, he/she has to learn Portuguese. So this child is able to speak, at least, three languages.

Therefore, Mozambique is multi-lingual and multi-cultural. Throughout diverse tribes are living together as a community, so they learn inclusiveness, diversity, and openness. Also considering geographical characteristics, Mozambique is located on southern area of continental Africa, the Indian Ocean to the east, and connected with inland countries to the north, west, and south such as Tanzania, Malawi, Zimbabwe, Zambia, Republic of South Africa, and Swaziland. All inland countries can be accessed by car or by foot. The geographical location of Mozambique tends to build people's

characteristics towards connectedness and solidarity.

Family in Mozambique is a large family system. Families are extended: not only father, mother, and their children, but also grandparents or the other children of their relatives who need care. Traditionally in a Mozambican family live together several generations, such grandmother, mother, and children under a roof. And so, regarding numbers of family, women's burden is very heavy. A majority of church members are farmers who are oriented towards self-sufficiency. Most of them are struggling with desperate poverty. By this tough circumstance, generally, girls are expected to cultivate their garden and tend their siblings for their family rather than go to school. On the contrary, boys are encouraged to go to school. Later on, relatively educated men are able to communicate in Portuguese, and people recognize that men are intelligent and have ability to lead and represent their family or community. Systematically uneducated women, in a strong patriarchal structure, are not able to communicate in Portuguese, just by their own tribal dialect, and people consider women are not capable to be representative of their family. So women are socially inferior to men. Deprivation of women's educational opportunities is based on injustice and discrimination of gender. This male-dominated thought and practice makes women marginalized people and dependent beings.

b) Women in Korea

Even though Korea historically has experienced several invasions by foreign countries, including recent colonialism of Japan for thirty-six years, Korean people

believe that they are one people, one nation, one language, and one culture. Linguistically regional accents appear in many cases, yet those are no obstacle to communication.

Rather cohesion as one people produced an exclusive tendency for Korean people. An

additional consideration is geographical: Korea is a Peninsula. On the nature of the

Peninsula, the north is the only continental connection. However, due to the situation of

the division of South and North Korea, South Korea exists like an isolated island.

Because of the political issue, Korean people cannot communicate with one another

across the dividing line even by mail within a family. Through these historical,

geographical, and cultural heritages or obstacles, there is a strong tendency towards

exclusiveness, disconnection with others or strangers, and emphasis on unity. (In case

almost everybody says yes, and if only one person says no, most people compel the

person to feel shame or sorrow for breaking their unity.) This pressure to conform reduces

people's creativities, personal diversities and challenge for Korean people.

During recent decades, Korean society also gradually is changing from mono-

ethnicity and mono-culture to multi-ethnicity and multi-cultural society because of

international marriages of the rural bachelors in the countryside and recruitment of

foreign workers for replenishment of an insufficient workforce. The concept of family

and community should be developed not through lineage, but through pursuing of

common virtue within the diversity.

Comparing the past several decades, the educational level of Korean women shows

remarkable growth. Most women have higher education as usual, also nowadays many

professional women contribute to society through their specific activities, and they show

their leadership in their professional positions. So, generally, the educational level of women in the church also is high. Korean women in the church are educated people. Nevertheless, the place of women in the church is still the kitchen under patriarchal bondage. Congregations recognize women related to men as someone's wife, someone's daughter, someone's mother instead of by their own names. Changes take place very slowly.

c) Mozambican Women in the Church

In Mark 3:35, Jesus teaches, "Anyone who does God's will is my brother and sister and mother." It means, instead of the meaning of patriarchal family by paternal lineage, those who do God's will in the grace of Jesus are extended family, community, and church. As extended membership of church, women also should be respected in the church and given equal opportunity depending on their own ability in the church.

In actuality, yet, women have no economic and social power. It's the reason for the high percentage of women's illiteracy. And so, the church has a program of literacy for women during week days. Those who are able to read and write could cultivate their potentiality and take progressive attitude. Furthermore, through these women reading and learning the Bible, women practice Jesus' teaching. For instance, a women's group of Dondo church planted a new church at Ceramic by continually visiting a friend's house. Another woman also planted a new church at Metuchira while she cultivated her corn field for two weeks. In case some people have their fields located far from their houses, they make simple huts for temporary staying in the field. During those days, women get

acquainted with new people in the region and introduce the Gospel. A new church can start with conversion of one or two families under the mango tree or at the patio of a house. Women's storytelling and sharing of spiritual experience are powerful strategies of evangelism.

Manga church that is located in an urban area has a program to teach women to sew using capolana (African traditional textile) and sell the products they make to raise funds for widows or HIV victims. In the church, most Mozambican women stay in the kitchen and far from leadership position. Through cultivation of women's potentiality, however, women's progressive activities like evangelism and fund-raising for neighbors show women's roles have social power. The location of Mozambican women in the church is moving upward little by little.

E. Some Suggestions for Resolving of Conflicts.

Women are regarded not as individual beings, but as beings dependent on husbands or fathers. These hierarchical relationships based on strong Confucian ideology are extended within the thoughts and practices of church. For instance, the position of a wife in the church should not be higher than the position of her husband. When her husband exercises his leadership, his wife must sacrifice her leadership for her husband. The Korean church welcomes and encourages this injustice in the name of the virtue of Christian humility. The Christian virtues like sacrifice, service, and humility are required not only for women but for all Christians, including men, if they want to reach spiritual maturity. Korean feminist theologian, Kang asserts, "Voluntary sacrifice and service or

reinforced sacrifice and service should be clearly distinguished.”⁸⁸ Furthermore, Kang points out, “the process of human growth must develop from dependent being to independent being, from independent being to inter-relational beings. This is true maturity. But Korean church neglects and skips women as independent beings. This is problem.”⁸⁹

Therefore, I suggest simple steps to awareness about women’s real locations. The steps are hearing, knowing, and transforming. Narrative sharing or storytelling has strong persuasiveness because of its real experiences and truth. This story exposes sinful injustice, oppression, sexism, classism, and restriction under patriarchal structure. Hong explains, “Narrative sharing could give each the opportunity to express and hear a fuller picture of themselves. Ideally narrative sharing could lead to sisterhood and the development of spiritual formation.”⁹⁰ Through confession by storytelling, women could recognize the importance of self-esteem as independent beings. Distorted self-images and internalized patriarchal concepts might make women feel guilty and doubt. As agents of change, still, women should throw away inferiority and take responsibility, power for self-determination, and self-confidence. Women don’t need to accept men’s decisions unconditionally.

Chung observes, in a quote from Sister Sigrid of India, “There are three steps women take when they are transformed from oppressed victims to agents of liberation: appreciation, education, and association. Women begin to be transformed when they start

⁸⁸ Kang, *페미니스트 신학* [Feminist Theology], 124.

⁸⁹ Ibid., 125.

⁹⁰ Hong, *Asian Christian*, 97.

to appreciate their personhood. Then women need to train themselves in order to equip themselves as effective agents. Finally women need to join a larger community of women to sustain their power and make social change possible.”⁹¹

Education is important for transformation even though it takes much time and patience. Through education women could develop their possibilities and hidden potentialities. Personal transformation could extend to others, and the change might continue toward freedom and justice based on God’s love.

⁹¹ Chung, *Struggle to be the Sun Again*, 44.

Chapter 5. Cultivation for Empowerment Women's Leadership

A. Pre-Understanding for Leadership Training

1. From Textbooks to Textpeople

When I observed churches' realities and lay leaders' conditions, I felt a heavy responsibility to teach them as much as possible. I prepared materials about the essence of systematic theology and enthusiastically taught them. Unfortunately people couldn't follow up my teaching because this Bible study was the very first time for them, and the curriculum was at so high a level in consideration of the condition of lay leaders. Mai-Anh Le Tran emphasizes, "What we need more than anything else is not textbooks, but textpeople. It is the personality of the teacher which is the text that the pupils read: the text that they will never forget."⁹² I recognized that I made a mistake. I gave my priority to textbooks, the Bible, at least, that people should know as leaders. Besides, I ignored textpeople: the context of people. Most leaders are farmers, some who had finished elementary school, some not, never read the Bible, just had heard some preaching, and they never experienced any Bible study before. Before I prepared something for church leaders, I had to observe their practical and spiritual location and listen to their needs to learn from us. I misunderstood as text only book not person. Due to this experience, I changed my style of approaching and focused on people's level and concerns instead of my concerns. And I learned the personality of the teacher which is the text that the pupils read. Therefore as a teacher, I tried to be good model for lay leaders.

⁹² Mai-Anh Le Tran, "When Subjects Matter: The Bodies We Teach By," in *Teaching for a Culturally Diverse and Racially Just World*, ed. Eleazar S. Fernandez, (Eugene: Wipf and Stock, 2014), 51.

2. Mutual Complementary Relationship

I remember a feminist professor when I was a M.Div. student. She was an excellent scholar of feminist theology; however, there was a discrepancy between the contents of her teachings and her pedagogical practices. She was a patronizing, authoritarian teacher. In contrast, Boyung Lee explains, “The feminist pedagogical principles: facilitating democratic and liberating classroom process, respecting students’ experiences and stories as much as textbooks, generating knowledge through a communal process.”⁹³ Good teachers should embody their pedagogical practices so that students learn not only the contents of teachings but also emulate the teaching style for teaching.

For example, when I was in Mozambique, generally my husband and I preached in worship services and taught about leadership and church ministry. One day, Samuel, a leader of the local church, preached for a special ceremony. Samuel’s sermon was simple and strong. His style and system of preaching were like my preaching. Besides, Samuel sang a song together with the congregation and prayed together before starting his sermon like I did. His sermon astonished me. Also I figured out Samuel learned not only the contents of my teachings but also my style. As a result of this experience, I decided to be more careful in my teaching and to be a better model. Finally, I learned the relationship between teachers and students is a mutual complementary relationship. For my ministry, both can learn insights, wisdom, life experiences, and cultural backgrounds from each other.

⁹³ Boyung Lee “Teaching Disruptively: Pedagogical Strategies to Teach Cultural Diversity and Race,” in *Teaching for a Culturally Diverse and Racially Just World*, ed. Eleazar S. Fernandez, (Eugene: Wipf and Stock, 2014), 152.

3. Trust Relationship in Intercultural Conflicts

On the way of my ministry, small and big conflicts appeared in our relationship: people were always late, didn't keep promises, were very sensitive to get something. These conflicts were obstacles to grow my churches. Michelle LeBaron and Venashri Pillay point out cultural fluency is an idea to resolve conflicts. LeBaron explains, "Cultural fluency arises from knowing something about the lenses that we look through, and then learning from the surprises we encounter as we come to glimpse the world through others' lenses. In this way, we begin to anticipate, internalize, express, and navigate in unfamiliar systems."⁹⁴ LeBaron and Pillay maintain cultural fluency influences cross-cultural understandings and respectful relationships for awareness of others. LeBaron and Tatsushi Arai, among the five scholars, shared a car for a long drive. As they chatted in the car, they learned something from each other's lives. And they understood their concerns and their future dreams. They learned more about each other than they had the previous three years in meetings. At the moment they separated, they hugged. LeBaron emphasizes the importance of good relationships due to their car journey. LeBaron says, "If we had valuing time together and having intentional conversations about things outside of work tasks, our group might have bonded more easily and deeply. As like, walking together, sharing picnics, or taking car journeys."⁹⁵

I remind myself through LeBaron's insights on how to build meaningful relationships. When my husband and I started local ministry in central region of

⁹⁴ LeBaron and Pillay, *Conflict Across Cultures*, 186-187.

⁹⁵ Ibid., 193.

Mozambique, we encountered cultural conflicts between church leaders and us. Mozambique has about four hundred seventy years of colonial history by Portugal. Throughout oppressed circumstance of colonialism, Mozambican people experienced dehumanization, discrimination, ignorance, and violence. Because they were exploited and devastated by economic power under Portuguese colonialism for too long, Mozambican people had deep prejudice and vague sense of damage toward the white people. Yet, church members and leaders called us branco(it means white people in Portuguese). We explained that we are not branco. Korea also had thirty-six years of colonial history by Japan, and we came here to share God's love. In spite of my explanation for ourselves, church members and leaders seemed to recognize us by race as like black or not. My husband and I could not begin our teaching ministry for church leaders before building up our trust relationship with church leaders and members. During two years, we tried to listen to their stories, share our lives through Sunday sermons, eat together after worship service, and pray together. My husband and I tried to show how to practice what we preached in our lives. Over two years, church leaders and members came to know us and trust us to help them. Based on a trust relationship, we became able to start our leadership training, and leaders accepted our message from teaching.

There is another example. When I began leadership training in Gorongosa, I concentrated hard on my teaching program, because this leadership training was the very first for my church leaders and me. During the five days for leadership training, 25 participants, my husband, and I had to stay a local church located near big Mt. Gorongosa.

The church was made of clay and wood like local houses. There was no water and no energy in the area. In this church we had to do leadership training, eat together, sleep together, and share our experiences. How could we survive in there for 5 days? About 6 girls fetched water for us many times every day. The girls seemed to be used to fetching water, placing 5 gallon bottles on their heads. Moreover, some of women members of our church joyfully prepared every meal in a humble outdoor kitchen. I could not complain about anything. In contrast, I felt compassion and gratitude for them. Before the leadership training, we did not know one another well, only each other's names. But, as we spent time together, we learned not only the Bible, but also learned each other's life stories, concerns, jobs, and aspirations. During 5 days, they joyfully laughed and cried while praying. I knew I would encounter intercultural conflicts in this group. Yet, through the leadership training, we developed good relationships and understood one another more than before the leadership training. Owing to our trust relationship, I continued my mission work with pleasure. Trust relationship is the most important to resolve conflicts.

B. The Biblical Concept about Equality

As people think about the relation of Christianity and women, it could be misunderstood whether Jewish tradition of the time that the Bible was written was patriarchy or the intention of the Bible itself was patriarchy. Carolyn Schrock-Shenk points out, "Theologically the concept of equality is grounded in creation-both men and women were created in the image of God (Genesis 1:27)-and in redemption."⁹⁶ And

⁹⁶ Carolyn Schrock-Shenk, and Lawrence Ressler, eds. *Making Peace with Conflict: Practical Skills for*

people believe the concept of equality in the Gospel is shown by how Jesus treats women. Ruether emphasizes, “The outcasts of society, prostitutes, publicans, Samaritan, are able to hear the message of the prophet.”⁹⁷ Furthermore, in dialogue with women, Jesus shows deep compassion and love to the women of the oppressed and marginalized like widows, the woman with the flow of blood, the Samaritan woman, the Syro-Phoenician woman. Jesus shows that there is no discrimination in the Gospel, and all people are honorable beings of equal value in front of God. Age, gender, color or class are not important for Jesus. Jesus as liberator broke the shackles of sexism, gender, racism, and classism against patriarchal privilege and hierarchical relations for equality and justice.

In God’s new order, equality, women played important roles as the true disciples who served, followed, and accompanied Jesus to the cross. Schrock-Shenk says “For women, general thinking is they are less capable, too emotional, or unable to think rationally. Finding their voices means declaring these messages to be false and learning to believe that they as women are created whole and capable.”⁹⁸ And then, how should women approach the distorted reality (family, church, and community) in feminist theological perspectives?

Regarding the assumption that the root of Christianity is Jesus, which practices does the church need for activating Jesus’ Spirit in church? Kang asserts, “Christian should be a religion that does not tolerate any discrimination and Jesus’ love to human

Conflict Transformation (Ontario: Herald Press, 1999), 148.

⁹⁷ Ruether, *Sexism and God-Talk*, 136.

⁹⁸ Schrock-Shenk and Ressler, *Making Peace with Conflict*, 151.

beings must specifically practice in daily life.”⁹⁹ Apostle Paul asserts, according to Galatians 3:28, “There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus.” This verse clearly teaches that male and female are one and equal in Christ Jesus.

Mercy A. Oduyoye maintains, “Women and men are equally the objects of God’s love. The variety of gifts described in Acts had no gender limitations. The will of God declared clearly by what women –freed from cultural taboos, through constrained by circumstances or tradition- have been able to contribute to the human community. Women and men are endowed with the ability to respond to God no sexist boundaries.”¹⁰⁰ “The primitive early church was trying to model for building the human community not on a hierarchy of beings but on the diversity of gifts that operate in an integrative manner.”¹⁰¹

Mozambique belongs to the world of predominant patriarchy and Mozambican women strongly feel the weight of inequality and injustice under the dualistic and hierarchical norms. Over the years, women internalized distorted norms and values, so women should get rid of them. Furthermore, out of the weight of distorted traditions and social structure, women should take a step toward Jesus’ teachings, the true root of the Gospel. The biblical vision is equality for all people.

C. Women’s Leadership

⁹⁹ Kang, *페미니스트 신학* [Feminist Theology], 291.

¹⁰⁰ Oduyoye, *Hearing and Knowing*, 136.

¹⁰¹ Ibid., 137.

Schrock-Shenk explains, “In modern thinking, this worldview generates competition rather than cooperation, anxiety rather than faith, and greed rather than sharing. The biblical view, however, as articulated in the manna story (Exod. 16), is that God’s creation is abundantly sufficient to sharing resources and power.”¹⁰² The churches as patriarchal institutions exclude women from leadership positions and any authority of decision-making. Most leadership positions in the church are held by men due to strong prejudice based on patriarchal values.

Letty M. Russell explains two leadership styles according to the style of leadership authority: patriarchal leadership through the logic of domination and feminist leadership through the logic of sharing. Russell emphasizes, “Feminist styles of leadership seek to share power and authority, therefore, its paradigm is including partnership, friendship, community, relationship, and mutuality.”¹⁰³ In Jesus’ time, Jesus welcomed women as disciples in equal level with men because all people received the same gifts from Holy Spirit. Through interpretation of Sophia Christology, Grace Ji-Sun Kim encourages, “Women can gain power and courage to participate fully in the ministry of the Word. Women can celebrate their womanhood and their differences rather than trying to become like men.”¹⁰⁴

In 2 Kings 22:14-20, the prophetess Huldah delivers God’s message to religious leaders of the time. This is evidence of women’s leadership in the patriarchal structure of Old Testament. According to Jewish tradition, on the contrary, not only women’s

¹⁰² Schrock-Shenk and Ressler, *Making Peace with Conflict*, 148-149.

¹⁰³ Russell, *Church in the Round*, 57.

¹⁰⁴ Kim, *The Grace of Sophia*, 147.

leadership, but also women's teachings in the temple were not allowed at all. Just the authority of men's leadership and teachings were available in public.

In the New Testament era, Jesus allowed all people, male and female, as his followers, disciples, and witnesses for the Gospel. There was no discrimination regarding gender difference. In Romans 16, Apostle Paul mentions several women leaders as his co-workers for his missionary journey and his ministry, such as, Phoebe, Prisca, Junia, and Apphia and so on. Yet, according to 1 Timothy 2:11-14, women's role as leaders and teachers was limited and women didn't have authority over men because Adam was formed first and Eve, the woman, was deceived, not Adam, and she became a sinner. So women should learn in quietness and full submission.

Regarding the exclusion of women's role as leaders and teachers of ministry, people need to reexamine women's responsibility for disobedience of God's command. According to Genesis 2:16, 17, after God formed Adam, God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." This was a commandment of God to the man. In verse 15, God already gave responsibility to take care of all creatures in the garden to Adam and then God gave a commandment to the man alone. Afterward, God made a woman. Therefore, Adam had preferential responsibility to keep God's commandment. At the same time, the man had to discipline and teach Eve correctly.

Yet, in Genesis 3:2, the woman answered to the serpent, "You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will

die.” The woman added different things to God’s commandment like “you must not touch it,” also she deleted “surely.” Therefore, the meaning of God’s commandment was changed, from “you will surely die” to “you might die.” Decisiveness of commandment changed to ambiguity of God’s commandment, so that the woman ate the prohibited fruit on the basis of uncertainty. Because Adam took the commandment directly from God, Eve’s disobedience to God is also the essential responsibility of Adam. Therefore, it is not logical to limit women’s leadership because of Eve’s behavior.

According to 1Peter 2:9, “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.” All people, men and women are chosen people as royal priesthood for declaration the Gospel. Women also were included in the leadership position as belongings of God instead of as belongings of men. There is not any gender restriction or limitation in the choice of God.

In the Bible, Jesus continually showed diaconia, servant leadership, to His disciples. Ordinary leadership style is top-down leadership in the system of hierarchical structure. Ironically, Jesus emphasizes the leaders must be servants and must be slaves of all (Mark 10:43, 44). The churches should be a horizontal structure, should not be a dominant and hierarchical structure. Jesus transformed leadership style.

Jesus showed us the sample of a leader who sacrifices to serve, not who dominates over power, throughout his life, ministry, and the cross. In the dominant patriarchal time, Jesus showed the self-emptying process of Christ's incarnation as a 'slave'. This is a new model of servant leadership to take off conflicts in the church. If the church follows and

practices Jesus' teachings and love, the church should understand the right concept of leadership based on the Gospel and build up growing church through inclusive leadership participation. Kang distinguishes, "Patriarchal leadership pursues dominating leadership, however, women's leadership pursues healing leadership for recovery of fragmented and broken relationships."¹⁰⁵

For church development in Mozambique, women's integral development should be realized into practices because women can be an effective force in the growth of the church. Aylward Shorter affirms, "What all women need are: opportunity, facilities, encouragement, awakening and acceptance in their rightful place."¹⁰⁶ Women as equal partners in God's mission should consider their own desires, compassions, abilities, and leadership authorities for contribution of the churches. Oduyoye points out, "Neither the male nor the female is greater than the community, for the community transcends the joint existence and contribution of the women and men as partners."¹⁰⁷

D. Narrative Sharing about Partnership

Since I have studied in Claremont School of Theology, I came to pay attention to an English word, "radical". It means go to the root: the root of Christianity, the root of church, the root of belief, and the root of life. Jesus Christ is the root. While time has passed, society, culture, and values were changed, many things have been added around the root. The additives are like tradition, custom, prejudice, and so on. Sometimes the

¹⁰⁵ Kang, *페미니즘과 기독교* [Feminism and Christianity], 90.

¹⁰⁶ Aylward Shorter, *African Christian Spirituality* (New York: Orbis Books, 1980), 154.

¹⁰⁷ Oduyoye, *Hearing and Knowing*, 129.

root is obscured or sometimes forgotten by additives. Therefore, it is necessary for effort to go to the root through the lens of Jesus' teaching and Jesus' life. For this reason, the effort about the development of women's leadership is a positive challenge to go to the root against distorted values under male dominated patriarchal and hierarchical church structure.

Regarding this struggle about the development of women's leadership, I want to share my experience with my husband in my ministry. Both of us are ordained Methodist ministers, pursuing "partnership" as our role relationship. Each person has different gifts for the ministry or for daily ordinary life. For instance, my husband has excellent talents about pastoral counselling, administration, and making good relationships. I have talents to speak Portuguese better than my husband, organize training programs, and teach Bible study. We admitted our weak points and strong points between us for our ministry and respected each other. We practiced by the way that the person who has better ability leads a certain area and the person who lacks ability in the area is willing to cooperate. We thought this was partnership.

However, traditional patriarchal thought reinforces that the male has to be superior in all areas. On the contrary, the female has to be inferior, especially in public and official activities. A female could be co-worker beside a male. At many times, I felt guilt and shame that I could speak Portuguese better than my husband or that my husband could not develop because of me. This kind of oppression continuously bothered me because I had unconsciously already internalized the gender stereotypes of patriarchal Confucian ideologies. At the same time, I was struggling with the arising of many

questions: Why in case a woman, because of her lack of ability, stands behind her husband, it is considered all right, and natural, but on the contrary, in case a husband, because of his lack of ability, stays back of his wife, it is considered shame or the woman's fault? Why are just males accepted as active social agents for all behaviors? Why not females? I figured out how distorted values under male dominated patriarchy and sexism could be heavy obstacles to the ordinary family as well as the lives of a clergy couple. Furthermore, considering their different talents and efficiency in the ministry, a relational paradigm shift is necessary between male and female clergy towards not hierarchical, stereotypical paradigm, but complementary relational paradigm.

In 2008, we had to take care of about nine churches in two provinces. We visited different churches every Sunday for worship service, baptism, and Eucharist. Because lay leaders who were not trained yet served all churches, they were thirsty for spiritual guidance and encouragement through preaching and sacraments. My husband and I always visited all churches together. We preached Sunday's sermon alternatively every Sunday and we together conducted sacraments. While I concentrated on teaching for small group Bible study in the church, my husband took care of noisy children with folding paper-planes outside of church or he arranged preparations of lunch with women. When we had leadership training, in the same way, I focused on teaching and my husband dealt with the other things. And my husband always treated me by gentle and calm manner with smiling face. We clearly opened our talents, shared our gifts for building our church community, and respected each other in own location. We were a team.

All of our behavior, language, attitude, and the style of ministry were a strong challenge to our church members and leaders, specially, to male leadership. According to their traditional patriarchal practices, women were absolutely excluded in authorities of leadership and teaching. In case a woman talks to a man, she never looks directly at him. Women have to lower their eyes while speaking with a man. However, our churches and leaders also came to change very slowly through not only our teachings but also our practices in lives and ministry.

As the bases of communities' life, Christians should influence society and politics by positive activities. During Jesus' public ministry, many people misunderstood Jesus as a political liberator would deliver political independence against the Roman Empire. On the contrary, Jesus fulfilled God's will by crucifixion. Jesus accomplished God's will, not by power and authority, but by obedience and sacrifice. Jesus showed a new way to save this world. The incarnation of Jesus testifies to His obedience and sacrifice to fulfill God's will. As followers of Jesus, people should embody a radically different approach to political activism.

When my husband and I went to Mozambique, we gave up many things: ordinary life, convenient stuffs, medical care, and even risked our lives. But we were happy because God used us to fulfill His will. Also when I caught malaria after leadership training, I more deeply understood the pains of Mozambique people. After recovering from malaria, I took a different lens, the lens of Jesus' love, to understand my people. For this reason, my ministry became more effective and mature. At the last year, when we had a farewell ceremony with our churches, a leader expressed appreciation for us: "During

ten years, you gave up many things for us, such as your loving family, convenience, and security. Instead of that, you lived with us, crying, laughing, singing, dancing, and working for Jesus' love. You showed how to love one another in Jesus. We will continually practice your teaching. Later, please visit again Mozambique to see how we grew up. God bless you.” We did not deserve to have such appreciation but my husband and I were so grateful because we just obeyed God and lived in a simple way. Moreover, our churches learned Jesus' love. I thought that was a miracle.

Jung Ha Kim explains, “I really don't think that men and women are that different. Even in the church, women seem to do different things from men, but it is all because of functional reasons. We all do things that we know best.”¹⁰⁸ The partnership of leadership between men and women is still an ongoing process for development of complementary relational paradigm.

E. Six-Week-Long Workshop Program

1. The Core Value: Togetherness

a) “Rise up, my darling, come away with me”(Song of Songs 2:10).

b) “If you want to go fast, go alone.

If you want to go far, go together.”¹⁰⁹

2. Target People and Place to Meet:

¹⁰⁸ Kim, *Bridge-Makers and Cross-Bearers*, 111.

¹⁰⁹ African proverb which is written in the Johannesburg Airport.

The workshop will be aimed at a group of women who are from twenty years old to thirty years old and active members in the Manga Methodist Church.

3. How to Approach (method):

I design a curriculum aimed at empowering women leadership. This is a topic of sexism and identity development for a series of six-week-long “Workshop for women leadership in the Methodist Church of central region in Mozambique”. They will meet every Saturday morning, ten to eleven thirty for six weeks.

4. Main Frame of Class:

- a) Singing and learning Portuguese Hymn – open hearts (15’)
- b) Learning and discussion (1 hour)
- c) Sharing and comments – with bread & Juice (15’)

5. Curriculum

Lesson 1. Who am I? (Introduction)

Objectives – Participants will know one another and begin to establish relationships.

- a) “Participants introduce themselves using their own full names based on family history.”¹¹⁰

- b) “Privilege & Marginalization in the Learning Process.

¹¹⁰ Sheryl A. Kujawa-Holbrook, “Introduction to the Class” (lecture, Multicultural Religious Education, Claremont School of Theology, Claremont, CA, August 31, 2015).

(1) Recall a time from your own educational experience where you felt especially included, engaged, validated in the learning process.

(2) Recall a situation when you felt especially excluded, alienated and invalidated.

(3) (in group) Share what you can of the stories.

(4) What similarities do you observe among the situations in which people felt especially included in the learning process?

(5) What consistencies do you notice in the situation in which people felt excluded?”¹¹¹

C) Thank you Relay – Evaluate and accept your own life in positive perspective even if your own real life is tough, and then share in group.

Lesson 2. I am the Lord (Ezekiel 37:1~9)

Objectives – Participants will know that almighty God wants to co-work with obedient people. And participants are able to recognize their conditions like dry bones and understand hope that dry bones come to life.

Lesson 3. Role of Women (Luke 10:38~42)

¹¹¹ Sheryl A. Kujawa-Holbrook, “Privilege & Marginalization in the Learning Process” (handout, Multicultural Religious Education, Claremont School of Theology, Claremont, CA, September 14, 2015).

Objectives – Participants will understand each life depends on self-choice. Participants will deconstruct the internalized understanding of stereotypical gender roles, learn the attitude of Jesus is based on non-patriarchal value, and be able to reconstruct alternative gender roles and values.

Lesson 4. The Duty of Self-Development (Matthew 25:1~12)

Objectives – Participants will know they have same opportunities to self-development and look for the ways to cultivate their resources.

Lesson 5. Deborah: a Model of Woman's Leadership of Israel (Judges 4:4~9, 5:1~3, 31)

Objectives – Participants will learn God chooses His workers not on the basis of gender, but on the basis of faithfulness and capacities. Participants will be empowered to be faithful workers.

Lesson 6. Leaders with the Eyes of Faith (Numbers 13:26~33, 14:6~9)

Objectives – Participants will know the need of self-identity and self-esteem. Participants will get perspectives of stewards rather than victims themselves. Participants will be able to discover what they have to be as God's workpeople (leaders).

Chapter 6. Conclusion & Expectations

Based on my experiences with women in Mozambique, I observed that patriarchal structure and sexism distort a person's personality and values: for instance, internalization about gender roles, devaluation of themselves, and lack of awareness about problem issues. At the same time, I appealed to cultivate women's self-esteem and identity development from a feminist perspective using Jesus' new relationship with marginalized women to against traditional patriarchal structure.

I think the best way for a change is education-training people-even though training people requires patience and sacrifice. I believe, yet, accumulation of small changes could make a big difference. I hope those who are challenged through this workshop can rise up, so that they could live as independent and responsible beings for themselves at home, church, and community because women and men, young and old, rich and poor, educated and uneducated are equal before God.

According to connectional principle of Methodist polity, Russell explains, "Methodists understand their life together as one of interdependence."¹¹² Using Jon Sobrino's term "ecclesial solidarity," Russell defines, "the spirit of bearing one another's burdens, of giving and receiving, of mutual teaching and learning, among the various churches and the diverse strata of church structure."¹¹³ Based on Song of Songs 2:10, "Rise up, my darling, come away with me" means invitation, openness, welcoming, connection, allowance, hospitality, and togetherness. The core value of curriculum that is

¹¹² Russell, *Church in the Round*, 21.

¹¹³ Ibid.

previously mentioned is togetherness. This togetherness pursues ecclesial solidarity. This process is not a reinforced effort to make differences to same things. Admitting the differences, people support each other to exert their own talents or abilities for development of themselves, church, and community.

For instance, the culture of Korean community is called Bab-sang community. Bab-sang means dinner table or eating table. The Korean community considers eating together as an important factor in making good relationship with others. And the highest virtue is hospitality in Korean community. Thus, whenever people eat together, people could share their lives, concerns, and stories. Whenever people eat together, people could share tears, laughter, and weariness. Whenever people eat together, people could be familiar. Eating together signifies not only alimentation, but also consideration and hospitality for others. In contrast to western style: firstly, make friendship, later eat together, Korean community opens to people their eating table first.

The important thing is the process of preparation. According to hospitality based on stewardship and partnership, all people, men and women, should systematically work together in the kitchen, eat together at the table, and clean the table together.

Considering Bab-sang community, in Jesus' ministry, his focus was the Words and table. In other words, Jesus was concentrated on teaching God's words and shared community life in the table. Russell explains about "table as the alternative ways of reconstructing tradition and church structures, the table could be, Round table, Kitchen table, or Welcome table."¹¹⁴ Jesus' ministry focused on teaching and fellowship with

¹¹⁴ Russell, *Church in the Round*, 14-15.

others.

Even society is rapidly changing and so churches also should be changed. I think there is something to change and, also, there is something never to change in the church ministry. According to Jesus' emphasis the church should be focused on Words and Table. For example, in Mozambique there are 26 churches in my mission region. Some churches have solid buildings, some churches are local housing style, some churches are using the school classroom, some churches are house churches, and some churches gather under the mango tree for worship service. Each style of church building is different but the essence is same; Words and Table.

According to Hebrew 12:1, "We are surrounded by such a great cloud of witnesses." I want to understand those who are wrestling with reconstruction of the church. Commonly, these people show commitment to Jesus, the root of the church. The church that only exists as a beautiful building without Jesus is in vain. The church that only exists as a well-structured organization without engagement with communities is in vain. The church that has plenty of budget and full members without actions and services for others is in vain as well.

In a quote from Mother Teresa, Shane Claiborne says, "We are called not to be successful but to be faithful. We can do no great things, just small things with great love. It is not how much you do, but how much love you put into doing it."¹¹⁵ Grace Kim emphasizes, "Han needs to be unraveled, which can be done either negatively or positively. If unraveled positively, han can be transformed into the energy for social,

¹¹⁵ Shane Claiborne, *The Irresistible Revolution: Living as an Ordinary Radical* (Grand Rapids, MI: Zondervan, 2006), 78.

religious, and political change for building up a new community.”¹¹⁶ The influence of positively unraveled han: women should be faithful even in small things for building up a new community.

Claiborne challenges “the great things are not just miracles but Jesus’ love.”¹¹⁷ Jesus did many miracles such as raising the dead, healing the sick, and feeding the hungry. In spite of many miracles, the people who were healed caught some other disease and the people were hungry again. “But we remember His love through all of these.”¹¹⁸

I dream of a church that exists to serve others, I dream of a church open to everyone. I dream of a church that is focused on Words by embodiment of Jesus’ love. I dream of a church like Bab-sang community. I dream of a church that is focused on the marginalized. I dream of a church produces a life. I dream of a church that is never-ending laughter and tears.

¹¹⁶ Kim, *The Grace of Sophia*, 152.

¹¹⁷ Claiborne, *The Irresistible Revolution*, 84.

¹¹⁸ Ibid.

Appendix: *Lesson Plan*

Lesson 1. Who am I? (Introduction)

Objectives – Participants will know one another.

- Participants begin to establish relationships.

Materials: Name tags, Newsprints, Masking tape, Markers, Thank you relay cards.

When people enter, ask them to write their first name on a name tag, put it on their body for all to read, and sit in a circle.

1. “Participants introduce themselves using their own full names based on family history.”¹¹⁹ (15”)
 2. “Privilege & Marginalization in the Learning Process. (30”)
- a. Recall a time from your own educational experience where you felt especially included, engaged, validated in the learning process.
 - b. Recall a situation when you felt especially excluded, alienated and invalidated.
 - c. (in group) Share what you can of the stories.
 - d. What similarities do you observe among the situations in which people felt especially included in the learning process?

¹¹⁹ Kujawa-Holbrook, “Introduction to the Class.”

e. What consistencies do you notice in the situation in which people felt excluded?”¹²⁰

3. Thank you Relay (15’)

- distribute thank you card to all and ask them to write two reasons of thank you in their life.

– Evaluate and accept their own life in positive perspective even if their own real life is tough, and then share in group.

¹²⁰ Kujawa-Holbrook, “Privilege & Marginalization in the Learning Process.”

Lesson 2. I am the Lord: Dry Bones came to Life

Objectives – Participants will know that almighty God wants to co-work with obedient people. - Participants are able to recognize their conditions like dry bones and understand hope that dry bones come to life.

1. Story of the valley of dry bones. (20’)

Read Ezekiel 37:1~9 or tell as a story.

A. Ask group what happened.

Knowledge

1) The Spirit of the Lord brought Ezekiel to the valley of bones.

2) Ezekiel saw full of bones that were very dry.

3) The Lord asked Ezekiel, “Can these bones live?”

Ezekiel said, “Lord, you alone know.”

4) The Lord let him prophesy to the bones,

“I will make breath enter you, and you will come to life.”

5) So Ezekiel obeyed as the Lord commanded and he saw tendons, flesh, and skin covered dry bones but there was no breath in them.

6) The Lord let him prophesy to the breath. Ezekiel obeyed the Lord’s command, breath entered dry bones and they came to life.

B. What does this tells us for today? (10’)

1) The Lord is almighty.

- 2) *The Lord wants to work together with His obedient worker.*
- 3) *The wonder happened through the obedience of Ezekiel.*
- 4) *Dry bones indicate we look like desperate, hopeless, and useless beings.*
- 5) *But the Spirit of the Lord, the word of the Lord made dry bones come into life.*

2. Reflection for me (15’)

- A. How do you feel as if your situation is like dry bones?
- B. What does it mean that dry bones come into life?
- C. Do you agree your life also can be changed? Why?

3. For all - personal application (15’)

- A. God wants to show us “I am the Lord” through our daily life.
 - What does it mean ‘God is the Lord’ to you?
 - If God is the Lord to you, you should be what?
- B. As a servant of the Lord, what kind of attitude do you need?

Lesson 3. Role of Women

Objectives – Participants will understand each life depends on self-choice.

- Participants will deconstruct the internalized understanding of stereotypical gender roles,
- Participants will learn the attitude of Jesus is based on non-patriarchal value,
- Participants are able to reconstruct alternative gender roles and values.

Role Play – Two girls are talking (5’’)

1st: I have two elder brothers and two younger sisters. But we, sisters, are always busy at home for fetching water, cooking, washing dishes, and washing clothes in the river. I don’t have time to do homework.

2nd: Why didn’t you ask your elder brothers to help with something?

I think they’re stronger than you and they have time to do that.

1st: How would I dare to ask for help from my brothers?

My mom taught me such things are girl’s duty, furthermore, men’s work and women’s are distinctly different. I don’t know how I can do all things well.

2nd: I’m sorry for that.

1. Story of Martha & Mary (10’’)

Read Luke 10:38~42 or tell as a story.

A. Ask group what happened.

Knowledge

1) Jesus visited Martha's home.

2) Mary, her sister, sat at the Lord's feet, listening to what Jesus taught.

3) Martha was distracted by the big dinner.

She complained to Jesus about Mary's behavior.

4) Jesus said to Martha, "Don't be upset because Mary has chosen what is better."

B. What is women's and men's role in this story? (5")

1) Women's role – cook in the kitchen.

- stand up and serve family and guests.

2) Men's role – learn and listen to teaching.

- discuss

- sit and to be served

C. What is women's and men's role in traditional perspectives? (5")

1) Women's role – childbirth, nurture, cook, fetch water, wash clothes, clean house, arrange wood for fire to cook, cultivate field.

2) Men's role – be representative of family, earn money for family, decide important family issues.

2. What was Martha's attitude towards Mary? (5")

1) Complain about Mary's behavior.

2) *Jealous of Mary*

3) *felt unequal*

3. What was Jesus' attitude towards Mary? (5")

1) *Compliment on Mary's choice.*

2) *She chose men's role instead of women's role.*

3) *This behavior was according to her own choice, not tradition nor custom.*

4. What does Jesus teach to us in this story? (5")

1) *The importance of determining their own things by self-choice.*

2) *Equality for all people.*

5. For All / personal application (10")

- What do you apply in your life?

Lesson 4. The Duty of Self-Development

Objectives – Participants will know they have same opportunities to self-development.

- Participants will understand they are independent beings.
- Participants are able to look for the ways to cultivate their resources.

1. Story of the parable of the ten virgins.

Read Matthew 25:1~12 or tell as a story. (20’)

A. Ask group what happened.

- 1) Ten virgins took their lamps and went out to meet the bridegroom.*
- 2) Five virgins were foolish and five were wise.*
- 3) The foolish took their lamps but did not take enough oil with their lamps.*
- 4) But the wise took enough oil for them.*
- 5) The bridegroom was delayed and then, he arrived at midnight.*
- 6) The foolish asked the others to give them some oil.*
- 7) But the others couldn't share theirs because they didn't have enough for all of them.*
- 8) While the foolish went to buy oil, the bridegroom came.*
- 9) Those whom were ready went to the wedding feast and the door was shut.*
- 10) Later, when the foolish returned, and said, "Open the door for us."*
- 11) But the bridegroom replied, "I don't know you."*

B. What do these mean for today? (5")

- 1) *The bridegroom is the Lord.*
- 2) *The wedding feast is the judgment day.*
- 3) *The foolish virgins are sinners whose hearts are cold and dead.*
- 4) *The wise are the saints.*

C. What kind of different behavior is there between the wise and the foolish? (5")

- 1) *The wise prepared enough oil for self-support.*
- 2) *The foolish weren't prepared with oil and then they had to depend on the others.*

2. What do you learn in this story? (5")

- 1) *Lesson for the cultivation of courage and self-reliance.*
- 2) *The wise cultivated their own powers using their talents*
- 3) *The foolish neglected their duties and wasted precious hours.*
- 4) *When we have opportunities, we must develop our resources; education, health, professional skill, capacities, and personality.*

3. What is the penalty to the foolish? (5")

- 1) *They couldn't enter to the wedding feast.*
- 2) *The Lord said, "I don't know you."*

4. For All / personal application (10")

- 1) What are obstacles for your self-development?
- 2) What can you do for self-development?

Lesson 5. Deborah: a Model of Woman's Leadership of Israel

Objectives – Participants will learn God chooses His workers not on the basis of gender,
but on the basis of faithfulness and capacities.

– Participants will be empowered to be faithful workers.

1. Story of Deborah: a model of woman leadership of Israel.

Read Judges 4:4~10, 24, 5:31 or tell as a story. (20'')

A. Ask group what happened.

1) Deborah was a prophetess, the wife of Lappidoth, and a leader of Israel.

2) She was a Judge of Israel.

3) She delivered God's message to Barak.

4) She recommended Barak to war against Jabin's army.

5) Deborah accompanied Barak.

6) They destroyed Jabin's army.

7) While Deborah was a Judge of Israel, the land had peace for forty years.

B. What is the character of Deborah in this story? (10'')

1) She was faithful / even though the Israelites did evil in the eyes of the Lord.

2) She was just and wise / resolved the problems of people.

3) She was brave / joined the war for Barak's asking for her company.

4) She was obedient to God / always followed the God's instructions.

5) She had responsibility and royalty / During her reign, forty years, the land had peace.

2. What is the role of Deborah and the meaning? (10")

1) She was a married woman. When women were treated in low level, devaluated, and oppressed in traditional, cultural, and patriarchal values, her roles broke social prejudice.

2) However, she was a Judge of Israel, a prophetess, and a warrior.

3) She was a leader of Israel.

4) God chooses His worker depending on faith and capacity instead of gender, class, race or age.

5) Human's norms, standards, and values aren't worthy before God.

3. What do you think that a qualified leader should have? (10")

1) Faith / trust and obey to God.

2) Patience / waiting for God's instruction.

3) Courage

4) Compassion to people / love and sacrifice.

5) Wisdom / make a decision.

4. Deborah is a good model as a leader.

How do you build up these characteristics for your leadership? (5")

Lesson 6. Leaders with the Eyes of Faith

Objectives – Participants will know the need of self-identity and self-esteem.

- Participants will get perspectives of stewards rather than victims themselves.
- Participants will be able to discover what they have to be as God's workpeople (leaders).

1. Story of Twelve spies.

Read Numbers 13:26~33, 14:6~9 or tell as a story. (20")

A. Ask group what happened.

- 1) Twelve spies came back and reported to the people.*
- 2) Showing the fruit of the land, they agreed a land flowing with milk and honey.*
- 3) And they added the people who live there were powerful and giants.*
- 4) Caleb told, "Let's go to take the land, for we can certainly conquer it."*
- 5) But the others disagreed and spread among the people bad report about the land.*
- 6) Ten spies felt themselves like grasshoppers.*
- 7) However, Joshua and Caleb said to the people, "The land is exceedingly good. If the Lord is pleased with us, he will lead us into that land, and will give it to us."*
- 8) "Don't be afraid of them. They are only helpless prey to us. The Lord is with us."*

B. What are similarities between ten spies and two (Joshua and Caleb)? (5’)

- 1) *They were leaders of the Israelites.*
- 2) *They knew well the promise of God about the land.*
- 3) *They explored the land for forty days.*

C. What are differences between ten spies and two (Joshua and Caleb)? (10’)

- 1) *Ten people tended to look on the dark side.*
- 2) *They were afraid the people who live there were powerful and giants.*
- 3) *They identified themselves as grasshoppers.*
- 4) *They made the people cry against God.*
- 5) *They only looked at their reality and obstacles instead of almighty God.*
- 6) *But Joshua and Caleb tended to look on the bright side.*
- 7) *They chose to believe in God.*
- 8) *They identified their enemy like prey for them.*
- 9) *They had confidence to conquer the land for with God all things are possible.*
- 10) *They encouraged the people to trust God.*

2. Let’s share the importance of self-identity. (5’)

- 1) *Identity like grasshopper -*
- 2) *The enemy is my prey –*

3. For empowering the self-esteem what do you have to do? (5’)

4. If God calls you as a church leader, what do you need for this role in relation with Joshua and Caleb? (5")

Bibliography

- Best, Kenneth Y, ed. *African Challenge*. Nairobi: Transafrica Publishers, 1975.
- Butler, Judith. *Gender Trouble: Feminism and the Subversion of Identity*. New York: Routledge, 1999.
- Chang, Sung-Jin. Abstract of *Korean Bible Women: Their Vital Contribution to Korean Protestantism, 1895-1945*. Accessed March 23, 2017. <http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.642736>.
- Chung, Hyun Kyung. *Struggle to be the Sun Again: Introducing Asian Women's Theology*. New York: Orbis Books, 1990.
- Choi, Hee An. *Korean Women and God: Experiencing God in a Multi-Religious Colonial Context*. New York: Orbis Books, 2005.
- Claiborne, Shane. *The Irresistible Revolution: Living as an Ordinary Radical*. Grand Rapids, MI: Zondervan, 2006.
- Education Encyclopedia. "Mozambique-History & Background." StateUniversity. Accessed November 2, 2015. <http://education.stateuniversity.com/pages/1027/Mozambique-HISTORY-BACKGROUND.html>>Mozambique-History Background
- Falk, Peter. *The Growth of the Church in Africa*. Grand Rapids, MI: Zondervan, 1979.
- Fiorenza, Elisabeth Schussler. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*. New York: Crossroad, 1983.
- Gess, Lowell A. *Glorious Witnesses for Africa*. Alexandria, MN: Spectrum Marketing Services, 2011.
- Hong, Christine J. *Asian Christian: Identity, Youth, and Gender in the Korean American Church*. New York: Palgrave Macmillan, 2015.
- Izuzquiza, Daniel. *Rooted in Jesus Christ: Toward a Radical Ecclesiology*. Grand Rapids, MI: Wm. B. Eerdmans, 2009.
- Johnson, Allan G. "Patriarchy, the System: An It, Not a He, a Them, Or an Us." In *Readings for Diversity and Social Justice*, edited by Maurianne Adams, et al., 334-39. New York: Routledge, 2000.

- Kang, Namsoon. *Contemporary Feminist Theology*. Seoul: The Christian Literature Society, 1994.
- _____. *Feminism & Christianity*. Seoul: The Christian Literature Society of Korea, 1998.
- _____. *Feminist Theology: Gender, Spirituality, Life*. Seoul: Institute of Korea Theology, 2002.
- Kim, Grace Ji-Sun. *The Grace of Sophia: A Korean North American Women's Christology*. Cleveland: The Pilgrim Press, 2002.
- Kim, Jung Ha. *Bridge-Makers and Cross-Bearers: Korean-American Women and the Church*. Atlanta: Scholars Press, 1997.
- Kohn, Margaret. "Colonialism." *The Stanford Encyclopedia of Philosophy*. Spring 2014 Edition. Last modified July 2011. Accessed March 24, 2017. <https://plato.stanford.edu/archives/spr2014/entries/colonialism/>.
- Lebaron, Michelle and Venashri Pillay. *Conflict Across Cultures*. Boston: Intercultural Press, 2006.
- Lee, Boyung. "Teaching Disruptively: Pedagogical Strategies to Teach Cultural Diversity and Race." In *Teaching for a Culturally Diverse and Racially Just World*, edited by Eleazar S. Fernandez, 147-66. Eugene: Wipf and Stock, 2014.
- Oduyoye, Mercy A. *Beads and Strands: Reflections of an African Woman on Christianity in Africa*. New York: Orbis Books, 2004.
- _____. *Hearing and Knowing: Theological Reflections on Christianity in Africa*. Eugene: Orbis Books, 1989.
- _____. *Introducing African Women's Theology*. Cleveland: The Pilgrim Press, 2001.
- Oxford Dictionaries. "Empowerment." Accessed December 1, 2016. <https://en.oxforddictionaries.com/definition/empowerment>.
- Robert, Dana. "Women in Mission: a Protestant Tradition." *New World Outlook Magazine*. March-April 2014, Accessed December 1, 2016. <http://www.umcmision.org/Find-Resources/New-World-Outlook-Magazine/>.
- Ruether, Rosemary Radford. *Sexism and God-Talk*. Boston: Beacon Press, 1983.
- _____. *Women-Church: Theology and Practice of Feminist Liturgical Communities*. San Francisco: Harper & Row Publishers, 1985.

Russell, Letty M. *Church in the Round: Feminist Interpretation of the Church*. Louisville: John Knox Press, 1993.

Schrock-Shenk, Carolyn, and Lawrence Ressler, eds. *Making Peace with Conflict: Practical Skills for Conflict Transformation*. Ontario: Herald Press, 1999.

Shorter, Aylward. *African Christian Spirituality*. New York: Orbis Books, 1980.

Stauffer, Milton. *Thinking with Africa*. New York: The Missionary Education Movement of the United States and Canada, 1927.

Timothy, Bankole. *Missionary Shepherds and African Sheep*. Ibadan: Daystar Press, 1971.

Tran, Mai-Anh Le. "When Subjects Matter: The Bodies We Teach By." In *Teaching for a Culturally Diverse and Racially Just World*, edited by Eleazar S. Fernandez, 31-51. Eugene: Wipf and Stock, 2014.

Webber, George W. *God's Colony in Man's World*. New York: Abingdon Press, 1960.

Wikipedia, "Mozambique." Last modified on March 28, 2017. Accessed March 28, 2017. <https://en.wikipedia.org/wiki/Mozambique#Religion>.

Yu, JungJa Joy. *Breaking the Glass Box: A Korean Woman's Experiences of Conscientization and Spiritual Formation*. Eugene: Wipf and Stock, 2013.